UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."
—St. Augustine.

INTERNATIONAL QUARTERLY REVIEW

Organ of the Association *Unitas*

ENGLISH LANGUAGE EDITION

G. De Vries, S.J.: The Christian East Today Behind the Iron Curtain.

J. Gill, S.J.: The Dissident Oriental Church and Amsterdam.

E. Zolli: The Truth Will Make You Free.

C. Korolevskij: Some Information Concerning Societies for Assistance to Catholics of Oriental Rite. (Part III)

COMMENTS AND DOCUMENTS: J. Birch, An Interesting Question; The Anglo-Catholic Situation; R. Pilkington, Importance of Liturgical Worship in England; Some Reactions to the Instruction of the Holy Office on the Ecumenical Movement.

NEWS: Dom Bede Winslow Speaks on Reunion; Three Questions on Reunion; Priest Preaches in Protestant Church; General Synod of EKD at Berlin; Around the World.

BOOK REVIEW

THE GRAYMOOR PRESS, PEEKSKILL, N. Y.

VOL. II APRIL-JUNE, 1950 NO. 2

Imprimatur:

✠*Aloysius Traglia*

Archiepūs Caesarien. Vicegerens.

Ex Vicariatu Urbis, die 9 iv '49.

The Christian East Today Behind the Iron Curtain

The Second World War has so profoundly disturbed the face of the world that it is natural its repercussions should make themselves felt also in Churches of the Oriental Rite which are widely spread through Eastern and South-Eastern Europe, in Asia, in North-East Africa, as well as in India and Ethiopia.

Most Oriental Christians live today in the zone of Russian and Communistic influence. This must be taken into account in endeavouring to understand the peculiar problems which have vexed these Christians since the Second World War. Their life has suffered from deep and severe repercussions, among which two stand out: 1. The new political religion of the Soviet Government, by which the "Orthodox Russian Church", from being a community barely tolerated, living an afflicted life of the catacombs, has become almost a State "Church", protected in large measure but at the same time exploited by the Soviet regime for its schemes of world expansion. 2. The extending of Soviet influence over all Eastern and South-Eastern Europe except Greece and European Turkey, by which the "Orthodox Church" of all these countries runs the same risk of becoming, as the Russian "Church", the servile instrument of an atheist regime; unless, indeed, it prefers, which seems improbable, to follow the fortunes of the Catholic Eastern Church, which since it neither can nor will so abase itself, finds itself involved in a struggle of life and death.

I. The New Religious Politics of the Soviet Government.

At first sight this seems to be amazing: and in fact, on the 4th of September, 1943 there was an astonishing and bewildering scene. After years and years of most bloody religious persecution, suddenly the reigning Patriarch, the Metropolitan Sergius, was, with his most intimate collaborators, received in audience by Stalin himself; and, four days afterwards, with the approval of the Soviet Government, he was elected Patriarch by a Synod composed of three Metropolitans and nineteen Bishops, called together in haste from every part of the land—the miserable remains of that Russian Hierarchy once so numerous and so powerful. On this occasion the self-same Stalin declared on the radio that "the Communist party coud no longer deprive the Russian people of their Church and their liberty of conscience". At once began a reconstitution of the Russian Hierarchy, reduced almost to nothing by pitiless repression during 26 years; priests and Bishops who were disposed to collaborate with the regime were released from prison and from concentration camps, a regular clergy ecclesiastical government was reestablished although up till that moment the Soviets had only recognized single "religious associations" or "parishes"

as we should say. Churches and Monasteries began to be opened, also seminaries and ecclesiastical academies: so that today, according to indications given by the Metropolitan Krutitsy in Paris at Easter 1949, there are now 70 dioceses with the same number of Bishops and, according to some earlier official data, some 25,000 churches are now open served by about thirty thousand priests.

It would seem strange that exactly in September 1943 there should come into being such a radical *volte-face* in the religious politics of the Soviet regime and that without warning a Patriarch should be elected and the Hierarchy re-established after so many long years of dispersion. But amazement ceases when one remembers that it was exactly then that vast regions of Russia, abandoned by the routed German army, were flooded by the victorious Soviet troops. These very troops found themselves unexpectedly encountering their closed churches reopened for the glorification of Adolf Hitler who had begun by advancing into Russia as no less than a liberator and protector of the "Orthodox Church". This character was displayed to such a degree that the Germans, as well as restoring the churches to the practice of worship, had often carried with them prepared for use, everything necessary for "Orthodox" functions. When in their turn the Russians came back, as liberators from the hated foreign yoke, to re-close the churches opened by the invader would have been to commit a fundamental and irreparable psychological error, demonstrating the fact that the Soviet State was less liberal towards her National Church than had been the enemy of the fatherland. In reality, the new tactics of the Soviet regime with respect to religion began to take shape towards the summer of 1941, just when Hitler began to penetrate the vast regions of the Soviet Union and particularly the Ukraine as liberator of the "Orthodox Church". At the beginning, indeed, this propaganda met with such notable success that many ecclesiastical dignitaries went over openly to the side of the "Liberator". In these circumstances the Kremlin judged the antireligious propaganda to be inopportune and tempered its activities, without, however, actually suppressing the "union of militant atheists", with its centre still functioning at Moscow. It no longer operated among the masses of the people, but restricted its activities to the heads of anti-religious cells, which cautiously continued to operate.

It was also needful to heed the public opinion in the countries of the Western Allies, who were enduring but badly the close alliance with the Soviets. For this reason the famous book was published by order of the Government: *The Truth about Religion in Russia.* The first copies, by almost incredible carelessness, indicated the name of the true Editor, since on the last page one could read with understandable amazement: "Published by the Government Anti-religious Press". Naturally this grave error was immediately corrected; just as naturally the book was put on sale only

for foreigners. Five hundred copies among the first issued went immediately to the "Red" Dean of Canterbury, Dr. Hewlett Johnson. Another series of books and pamphlets in foreign languages appeared with the same end in view: to show that full religious liberty was flourishing in Russia. And so the "Orthodox Russian Church" began to carry out the part assigned to it by the Government, i.e. to be used as a tool in Soviet Foreign Propaganda. Within the country from the first days of the war it had naturally fulfilled with the utmost fidelity its task of strengthening the Russian people in their will to resistance. At home, on June 22, 1941, the Metropolitan Sergius in a public proclamation invited all the people to be loyal citizens.[1] The Synod, which on the 8th of September 1943 elected the Metropolitan Sergius as Patriarch, published a manifesto inciting all Christians of the world to war against Hitler. In addition, in February 1945 the Pan-Russian Council which elected the successor to Sergius—Alexius—did the same thing. On this occasion they had succeeded in gathering round the Patriarch of Moscow representatives of practically all the "Orthodox Churches". Even the Patriarchs of Alexandria, Antioch and Georgia actually came in person. The propaganda value of this to the Soviets cannot be mistaken, just as the significance of the journeys abroad of the Patriarch Alexius himself, of his Vicar the Metropolitan Nicholas of Krutitsy, of the Metropolitan Gregory of Leningrad and others of the Hierarchy are not to be forgotten. These were journeys which, while serving to expand the influence of the Patriarchate of Moscow in the "Orthodox" world, intensified at the same time the Soviet propaganda and widened the scope of Soviet influence. The countries visited were: Finland, Syria, the Lebanon, Palestine, Egypt, Bulgaria, Roumania, Yugoslavia, Austria, Czechoslovakia, France and the United States. And it was no minor contribution that was brought to bear by the "Panorthodox" Conference of Moscow in July 1948, which brought again to the Soviet capital the delegates of practically all the "Orthodox Churches".

Nevertheless, the success of this policy of the Patriarchate of Moscow, looked at closely, beyond the high-sounding words and speeches, was not very flattering. Internally (at least officially) the schisms were resolved between the so-called "Living Church" and the "Autocephalous Ukrainian Church". The Russian emigrants of the zone of Soviet influence should "return to the Mother Church". But outside this zone they succeed in keeping together in any stable manner only small groups of emigrants in France and in America. The little Churches of the Baltic States incorporated into the Soviet Union should be wholly under Moscow. The "Finnish Church", though, succeeded in maintaining its independence. The great majority of the faithful of the Polish "Orthodox Church" through the

(1) Cf. Soviet Encyclopaedia, volume on Soviet Russia. Coll. 1779-80.

change of territory caused by the War, found themselves in the Soviet Union and were perforce incorporated into the "Church of Moscow". As for the rest, after long but vain resistance, on June 1948, they were forced to "reestablish their normal relations with the Mother Church". The supremacy of Moscow became formally recognised by the insignificant "Orthodox Churches" of Podcarpathia, Czechoslovakia and Hungary. This has not yet occurred, as yet, among the more important "Churches" within the Communist range of influence—the Bulgarian, Roumanian, and, most important of all, the Serbian which in spite of all the fine promises made to them have, up till now, opposed a deaf resistance to all Moscow's tendency toward hegemony. Their formal annexation would be in direct contrast to the traditional "Orthodox" idea of the Church, according to which the Universal Church is composed of local national autocephalous Churches.

Inside Russia, after the victory, the "Orthodox Church" upholds unconditionally the authority of the Soviet regime, even going so far as to make open propaganda for the Communist system which it exalts as the realization of social truth and justice.[2]

The Russian "Orthodox Church", then, according to the concessions and desires of the Soviet Government, has faithfully fulfilled its duty to the State even if it has betrayed the Divine mandate. One understands therefore how it is possible for the Government to carry out the new religious policy without the Soviet leaders having changed their mentality in any way, not even if they are persuaded of the value of religion as a source of moral strength for the greater part of the Russian people. In no other way can it be understood why they do not give to the Church freedom of publicity nor allow the children and youth to be educated in the spirit of religion. Instead there remains in full vigour all the legislation that restricts the Church to the pure and simple practices of worship. It is affirmed explicitly in the special volume of the *Soviet Encyclopaedia,* dedicated to the Soviet Union, which appeared in 1948: "The provisions of the Soviet Government with regard to the life of the Church are in full accord with the Constitution of the Soviet Union . . . and they do not clash with the fundamental decree of the Soviet Government on the separation of the Church and State and of the school from the Church, nor do they signify in any way whatever that the Communist Party and the Soviet State have changed their attitude towards religion and religious prejudices, which are always widespread among the peoples". Therefore Article 124 of the Constitution is quoted which permits anti-religious propaganda, but not religious propaganda. The latter is thereby made forbidden, because in a Police State, such as the Soviet, all is forbidden if it is not expressly allowed. And finally, not less explicitly is it repeated that the ultimate scope of the

(2) Cfr. p.e. Patriarchal Review. 1948, I. p. 63.

Party is always to liberate the working class masses from religious prejudices—therefore, to destroy all religion. (col. 1780/81). To words correspond deeds. The anti-religious propaganda, although in a less violent form, recommenced as soon as the Soviet Government, victorious over the Germans, felt itself once more securely seated. From 1944 there began to be published a series of anti-religious booklets, and recently the Party has been frequently indoctrinated in the duty of leading to the utmost the war against religion and in the principle that a Communist cannot be religious. (e.g., *Pravda.* Nov. 17, 1948 or March 30, 1949).

However, it cannot be denied that the new religious policy, in spite of everything, has made it possible for the "Orthodox Church" to breathe with less suffocation than before. All the same, as we have seen, it is ruled with a rod of iron and is exclusively governed by political interest. Thus, the absolute necessity of subservience to the State and the criminal cost of every most insignificant concession, witness in very truth that for the Catholic Church in Russia there never has been and there is not any "new religious policy", because she is not disposed to serve as an instrument to an atheistic State. Before the war, in 1939, about half a million Catholics lived within the confines of the Soviet Union. In 1918 they had 1250 churches and chapels and 880 priests. In 1926 instead of the 5 dioceses of the time of the Czars there were formed 12 Apostolic Administrations. But, one by one, all the Administrators disappeared, either to prison or to exile, so that in 1934 of all 12 Administrations there remained only remnants represented by hardly 40 chapels and as many priests. At the outbreak of the war everything in the immense Soviet territory was reduced to one little church in Moscow and one in Leningrad. Finally, in 1941 there remained open only the Church of St. Louis in Moscow as the chapel of the French Embassy, with one priest, the chaplain of the said Embassy, with the exception possibly of a few Armenian Catholic churches in the region of the Black Sea. While during the War many "Orthodox churches" were opened for worship, no concession was made to the Catholics notwithstanding their many insistent requests: the only public sign of their existence or of their life remains in the sole Church of St. Louis, itself strictly watched and subjected to many a furtive sacrilege, treated with indifference by the Soviet police. So it is easy to see the different treatment meted out to the conniving "Orthodox Church" and the inflexible Catholic one.

II. Consequences of the Soviet Expansion.

(a) *The Persecution of the Ruthenians.*

With the incorporation of Eastern Poland into the Soviet Union about four million Catholics came to find themselves under the Bolshevik yoke.

The fatal consequences are well-known. The Soviet Government, availing itself of the Patriarchate of Moscow as its docile instrument, launched a true and real religious persecution, endeavouring to induce the Ukrainians (or Ruthenians as they are called in the current ecclesiastical term) to apostatise and then to pass over to the schismatic "Church" of Moscow.

We cannot here write the story in detail of this persecution, rich in examples of heroic resistance, but which unfortunately records cases of weakness and of apostasy also. We will content ourselves with recording the principal facts and the chief characteristics, thus outlining the sad situation which was derived therefrom.

To prepare for the battle, a violent campaign in newspapers and radio was waged against the Metropolitan Andrew Septyzkyj, who died on November 1st, 1944. In the newspaper, *The Free Ukraine,* April 8, 1945, the article: "With the Cross and the Knife" (widely diffused also in a pamphlet) heaped vulgar calumnies and invectives on the venerable prelate. Then on April 11 the open war commenced with the arrest, the evening of the same day, of all the Uniat Bishops of the Eastern Ukraine, which was now incorporated into Russia: the Metropolitan Joseph Slipyj, the Bishop of Stanislawow, Gregory Chomyszyn, and two auxiliary Bishops: Niceta Budka and John Latysevskyj, and the Apostolic Visitor of White Russia, the Redemptorist Nicholas Czarneckyj.

On the 25th of June 1946 the Bishop Josaphat Kocylovskyj of Peremysl situated in that part of Galicia which had remained Polish, was deported to Russia together with his Auxiliary, Gregory Lakota. Thus the flock were deprived of all their pastors. And, alas! they found a guide who, with the aid of the Secret Police, was ready to organise the movement of apostasy with zeal, fanaticism and ability worthy of a better cause, the Arch-Priest Gabriel Kostelnik, who had been schismatic at heart for some time. With this end in view he founded a "Commission to re-unite the Greek-Catholic Church with the Orthodox Church". He travelled the country, striving to persuade the priests that union with the "Orthodox Church" was the only means of saving the Churches, the canons, and the liberty of the cult. Full of Satanical hatred he aroused them against Rome, threatening with prison and deportation to Siberia those who resisted him. In a public proclamation of this Commission on the 28th of May 1945, he openly incited the clergy and the people to apostasy. The motives adopted were exclusively political since an appeal was made to the political Union of the Ukraine brought about by the "incomparable Marshal" Stalin, to arrive at the conclusion that the necessary logical consequence was a religious union to be obtained only through Union with the "Church" of Moscow. On the 18th of June, 1945, with the recognition received from the Soviet Government, the Commission passed as the sole directive organ of

the Greek-Catholic Church and was empowered to watch over the recalcitrant members of the clergy. When finally, on the 8th of March, 1946, a Synod was held in the historic Cathedral of St. George at Lviv, the Union concluded at Brest-Litovsk in 1596 was officially denounced, the union with Moscow was held to be publicly accomplished. At this Synod no legitimate Bishop was present; of the 204 priests and 12 laymen who, terrorised by the Secret Police of Moscow, took part in it, not one had the right to speak in the name of the Ruthenian Church. All liberty of discussion was lacking and the deliberations went on behind closed doors. It was therefore clear to all present that they were there only to submit to the "diktat" of the powerful atheists of Moscow. To the new "Orthodox" Ecclesiastical province that resulted was appointed a Russian Bishop named Macarius. Under the most varied forms of oppression and violence, unhappily about half the 2,500 priests were induced to consent in one way or another to the schism. The Government insisted that in every parish, as in Russia, a committee should be formed of 20 persons, responsible to the Government for the administration of the properties, and authorised to appoint themselves, a "minister of the cult". In this way the "minister of the cult" became inscribed on the list of accepted priests, which meant, as became clear only later, of the apostates. Under such circumstances it should not cause astonishment if human frailty did not mark a considerable number of cases of weakness. Often the call of conscience was stilled with the easy excuse, which perhaps was the secret hope of the heart, of not abandoning the flock to a shepherd who was a true schismatic, or of commemorating only externally in the liturgy, the schismatic Patriarch Alexius instead of the Pope. Several hundreds of priests remained firm against every threat and would sign no declaration whatever that could be considered as an adhesion to schism, suffering for their virtue by arrest and certain condemnation on some political pretext, which would deprive them even of the public halo of formal suffering for religion, which was the real truth. Many others fled, so as not to end their days in the obscurity of prison. Now no priest, who professes himself a Catholic, may exercise his ministry openly in favour of the Greek-Catholics. In the places where the parish priest did not apostatise, an "Orthodox" priest was substituted. These make open propaganda for Communism, and not a few of such substituted priests are known to be agents of the Secret Police.

So the Greek-Catholic Church no longer exists officially in Galicia. The Bishops, who all behaved heroically, were all condemned on political pretexts to long years of forced labour. Two, Msgr. Chomyszyn and Msgr. Kocylovskyj, died from the effects of the ill-treatment they suffered—true martyrs for the Faith. Nearly all the Religious Houses are closed and the religious scattered, faithful in spite of every threat.

The Armenian Catholic diocese of Lviv was also suppressed. The

Vicar General, Msgr. Lukasiewicz, had been already deported by the Germans, and probably died in a concentration camp. The Russians on November 26, 1945, arrested the Vicar Capitular, Msgr. Kajetanowicz, for presumed collaboration with the Germans, and condemned him, together with several priests, to forced labour. Many other priests accompanied their faithful in their forced transmigration to Poland, and now the greater part of them, by force of circumstances, celebrate Mass according to the Latin rite.

The Ukrainian Catholics in that part of Galicia which remained to Poland were for the most part obliged to emigrate to the Soviet Union, while the few that remained—because of the Poles' distrust towards them —were, in 1947, dispersed in various parts of Poland as well as Pomerania and Silesia.

The persecution in Subcarpathia, which already belonged to Czechoslovakia and was, after the War, incorporated into the U.S.S.R., was perhaps somewhat less violent. Nevertheless many priests were arrested and many Catholic churches passed to the "Orthodox". The laity were deported in such numbers that one had the impression that the annihilation of the native population was desired. The Bishop of Mukacevo, Msgr. Theodore Romza, a former student of the Russian College in Rome and heroically constant in the Faith, was assassinated by the Bolsheviks, in October 1947. His people venerate him as a martyr. At his death 67 of the 226 Churches in the diocese had already been confiscated and 18 priests imprisoned, of whom 3 died in prison. In Subcarpathia also the Greek-Catholic Church was officially "liquidated" in the spring of 1949.

(b) *Persecution of the Roumanian Catholics.*

Analogous and no less violent than in Galicia was the whirlwind that in the last four months of 1948 overwhelmed the Roumanian Catholics, who, particularly numerous in Transylvania, counted a million and a half of faithful. The determination to make an end of the Uniat Church in Roumania was taken by the "Panorthodox" Synod of Moscow in July 1948. We will recapitulate briefly the principal facts. An Assembly of 38 Uniat priests, delegated by 423 parishes, from which the "delegation" had been obtained by every kind of threat, met on October 1, 1948 at Cluj and declared the Union of Alba-Julia in 1698 to be nullified. Just how spontaneous this declaration was can be deduced from the traces which some of them carried visibly on their bodies of torture inflicted to force their apostasy.

On the 3rd of October at Bucharest they were solemnly received into the "Orthodox Church"; and, on the 21st of October, the 250th Anniversary of the Union of Alba-Julia, in the same city, in front of the "Ortho-

dox" Cathedral, the return to the "Mother Church" was celebrated with a great popular festival.

At the end of the same October, the Secret Police arrested all the Uniat Bishops; and, finally, on the 1st of December, the Government could declare the Greek-Catholic Church of Roumania to be officially extinct.

And so, the history of this persecution as of others, among sad cases of human weakness and apostasy registers splendid examples of heroic resistance among the rank and file of the clergy and the laity. All the Bishops and hundreds of priests suffer imprisonment. If about 600 of the 1600 priests vacillated from the first under the menace of terrible threats and the weight of grave privations and even torture, many of these repented and returned immediately to their posts of combat. Of course no Uniat priest can exercise in public any ministry whatever, but many do so secretly at the risk of the most grievous dangers. The laity which remain faithful, often frequent the Latin churches when they are to be found. But all taken together, the conditions of religious life are most painful. The trials of the arrested Bishops do not take place, solely, it appears in order not to avoid a repetition of Cardinal Mindszenty's case.

(c) *The Situation of the "Orthodox" Church in the Zone of Communist Influence.*

One of the chief consequences of the expansion of Russian influence in the Balkans was the resolving of the schism which had existed for 73 years between the Bulgarian and Greek "Churches". As this division embarrassed the plan of the Soviet Union to make use in its political designs of the "Orthodox Church" as one compact unity, it is clear that it had to cease. And, in fact, on the 22nd of February 1945, the Patriarch of Constantinople lifted the excommunication which had been imposed in 1872 by an unorthodox Synod on the Bulgarian Church, which without due authorization had declared itself independent. This was not done quite without Russia, who was desirous here also to take up her office of "Protector of the Orthodox Church".

Shortly before, the Metropolitan Stefan of Sofia, elected Exarch on the 25th of January 1945, had published through the press a declaration the tenor of which was as follows: Invited by the Holy Synod of Moscow the Bulgarian Holy Synod addresses a request to that of Moscow praying them to interpose their good offices in order that the schism with Constantinople may be brought to an end. A delegation of Bulgarian Bishops then went to Constantinople, where they brought their negotiations successfully to the desired conclusion. The conciliation confirmed, the Exarch Stefan immediately sent the following message to the Patriarch Alexis: "We are happy to be able to inform Your Holiness that, thanks to your interven-

tion, the schism is now ended. With all our heart we pray the Omnipotent to increase your strength in order that for many long years you may be the wise leader not only of the Russian Church but also of all the Slav Churches, to the honour of God and for the happy development of all the Slavic brethren and of all the Orthodox Christians". (Patriarchal Review. April 1945.)

In October 1945, Stefan went in person to Constantinople to thank the Patriarch Benjamin and, as it is believed, really to explore the possibility of collaboration between Moscow and Constantinople. Among other things the Exarch greatly desired the title of "Patriarch"; but he did not succeed in obtaining it. Earlier, in the month of July, Stefan had already visited the Patriarch Alexis at Moscow, and there he had not spared eulogies on the "genius" of the great General Stalin, and at Leningrad in the Cathedral of St. Nicholas he had declared: "The reunion of our Churches and of our brethren of the Slav peoples has been made possible thanks to the happy initiative of Marshal Stalin, who encouraged the Orthodox Russian Church to take again that directive position which befits it in the great family of the Slav peoples".

In conditions similar to those of the "Russian Church" we come to find today the "Orthodox Churches" of the Balkans, since the political influence of Moscow has been extended over those regions. The local government has learned from the Kremlin, how to use the "Orthodox Church" as an instrument of an atheist regime. Only in Yugoslavia the leaders appear to have halted at the phase of persecution; but little by little they seek increasingly to use the "Church" for Communist propaganda instead of destroying it. So in every one of these Communist States the "Orthodox Church" must consent to become a wheel in the great machine of Communist society and must submit itself unconditionally to the directions of a Government that professes atheism, and operates accordingly. Significant in this connection is the letter of the Bulgarian Minister of Religion to the Holy Synod of May 2, 1948 (see *Narodin Pastir*—Pastor of the People, June 1, 1948) in which is clearly formulated the principle that the Church is submissive to the State and must obey all its laws. The Church, according to these injunctions, must strictly follow the programme of the popular Communist front, must make propaganda for the popular Communist Republic and for the socialisation of means of production, and must defend and support "the scientific methods on the natural evolution of things and of society". This is equivalent to a direct demand of the Church that it make its own the materialistic principles of Communism.

And in order that the Church should be pliable the Communist State takes care to place men loyal to herself in the ecclesiastical government. In Roumania in the spring of 1947 laws were framed conforming to this prin-

ciple. Thus, for example, Bishops who have reached 70 years of age can be officially retired. Since in the election of new Bishops, the political deputations of the respective district, naturally Communistic, have, by the virtue of the laws quoted, the right to vote, it is easily understood where the choice will fall. Indeed, after the death of the Patriarch Nicodemus (Feb ruary 1948), who had been little in favour with the Communists, the Government caused to be elected in his place a dependable Communist, Justinian Marina, for long years an inscribed Party member.

Although, as is well known, in the countries of progressive democracy, the Church is separated from the State in theory, in fact the legislation binds the Church so strictly to the State that the latter is absolute master. This state of things came to pass in Roumania with the laws of August 4, 1948 on regulation of the cult, and in Bulgaria with a similar law of February 17, 1949.

In order to "bolshevise" the Church the Balkan governors still make use of the "democratic" associations of the priests, a fruit of the Syndicates of the clergy whose scope is to "democratise" the Church and thus make it a docile instrument of Communism. These methods are not unsuccessful. The most advanced seems the bolshevisation of the Church in Roumania, where the Communist Patriarch, to the horror of the majority of the clergy and people, is reforming the Church in the sense desired by the Communists. In Bulgaria, the Holy Synod, after showing some resistance, at last, as it would appear, has capitulated. At the meeting held on October 8th, 1945, it recognized the claims of the State to exclusive rule over the education of youth and authorized the clergy to enter the ranks of the patriotic front. The resistance of the Hierarchy in Serbia was firmer: a Pastoral Letter energetically protested against the religious persecution of Tito's regime, and many priests went to prison in consequence. The Bishop Barnabas of Sarajevo also, an heroic defender of the liberties of the Church, was condemned in March 1948 to 10 years of forced labour. However, the Government succeeded in winning over a number, although relatively small, of "democratic" priests and organizing them in a Syndicate in which they intend that all priests will finally be united. In the Congress of these Syndicates, from the whole of Yugoslavia, held in March 1949, the unconditional support of the Communist government was promised. But the furious invectives of the assembly against the opposition lead us to suppose that this was still strong. (Borba. *The Struggle,* March 5, 1949.)

Thus, alas! a great part of the separated Churches today are in bondage to an atheist regime which will never permit to its subjects, however much they may desire it, to reunite with the most resolute and invincible adversary of Atheistic Communism, the Catholic Church. The more important Uniat Churches have suffered very grave harm and damage from

the recent events. But at least no one can deny that these sad happenings may also have their good side in the designs of God.

Without doubt there is among the faithful "orthodox" people a considerable increase of sympathy for the Catholic Church. In their torment they have displayed before the totalitarian and atheist Monster of Communism an attitude so much more worthy and in agreement with Christian principles than that of the poor "Orthodox" churches so often weak and vacillating. To this can be ascribed cases of conversion to Catholicism of separated Christians in Roumania and South Carpathia precisely in the hour of persecution.

Divine Providence which directs history is able to draw good also from events that seem so disastrous.

G. De Vries, S.J.

The Dissident Orientals and Amsterdam

As is well known, there were only 18 dissident Oriental delegates out of the 351 at the first Meeting of the World Council of Churches at Amsterdam in August 1948. That, indeed, was not the fault of the Council which had not only invited, but invited and encouraged by means of a delegation travelling from country to country, all the "Orthodox" Churches to take part. In the end, however, there were represented only the Oecumenical Patriarchate by 8 delegates among whom were 3 theologians from the exiled Russians in Paris, and the Church of Greece by 10 delegates, one of whom, Prof. Alivizatos, also represented the Church of Cyprus. The Church of Russia, when all the chief "Orthodox" Churches (with the exception of Jerusalem) were represented in Moscow for the celebrations of the 5th centenary of its independence, had utilized the occasion to hold a kind of "pan-Orthodox" synod and to issue pronouncements on a variety of subjects. The representatives of the Oecumenical Patriarchate and of the Church of Greece, it is true, took no part in the deliberations and signed none of the conclusions, but other Churches did and that may have been the real reason why even some Churches outside the 'Iron Curtain' sent no delegates to the Congress at Amsterdam.

For one of the resolutions emanating from Moscow in July 1948, barely a month before the opening of the first Meeting of the World Council of Churches, was to this effect: "That it be made known to the World Council of Churches, in reply to the invitation received by each of us to participate, in the capacity of members, in the Congress at Amsterdam, that all the local Orthodox Churches taking part in this present Council find themselves obliged to refuse to participate in the Oecumenical Movement in its present form."[1]

In the course of this year (1949) there has ensued in Greece a lively controversy on the desirability of further participation in the World Council of Churches and under what conditions. The first to give public expression to misgivings in this subject was Michael, Metropolitan of Corinth,[2] who, in spite of his obvious qualifications as a theologian, as after working for 12 years for the Greek community in England being thoroughly conversant with Anglican thought and as having already represented the dissident Oriental Church at Lausanne (1927) and at Oxford and Edinburgh (1937), yet was not included among the delegates of the Greek Church to

---

(1) *Church Times*, Sept. 3rd, 1948. For further information on the Congress in Moscow, cf. *Unitas* (Ital. edit. III 1948) p. 311 seq., and *Civiltà Cattolica*, Apr. 16th and May 7th. 1949, *Il Sinodo 'panortodosso' di Mosca*: both written by G. de Vries, S.J.

(2) Recently translated to be Orthodox Archbishop of New York.

Amsterdam. In an article in *Ekklesia* (No. 5, March 1st, 1949) he repeated what he had written apropos of the earlier Conferences, that the whole basis of such movements was from the "Orthodox" standpoint quite wrong. These Conferences are, with the exception of a very few "Orthodox" and Old Catholics, completely Protestant. The Protestant pre-supposition is that nowhere in the world to-day does the One, Holy, Catholic and Apostolic Church exist, for that has been broken up into almost innumerable parts, none of which contains all religious truth, though each contains some truth that perhaps is not shared by others: the whole truth can be recovered only by the union of these several parts. The separated Oriental, however, must believe that his Church and it alone is the One, Holy, Catholic and Apostolic Church, but this idea, even though it is either ignored, misunderstood or derided by Protestants, was not vindicated by a common "Orthodox" declaration as at Lausanne and Edinburgh. For "Orthodoxy," therefore, to discuss doctrine in such assemblies is to be false to the very foundations on which it rests and "it ought to be made known by each Orthodox Church to the centre of the so-called 'World Council of Churches' in Geneva that we cannot be members of it, even though we are ready to share in meetings whose object is united action in a common and practical field."

The article of the Metropolitan of Corinth provoked answers from two delegates of the Oecumenical Patriarchate—Germanos, Archbishop of Thyateira and Apocrisiarius of Constantinople at London, and Panteleimon, Bishop of Edessa and Pelle. The former had acted as president of the dissident Oriental delegation and had read a statement before the Assembly (of which more will be said later) giving a guarded approval of the Conference's conclusions.[3]

In a short article in *Ekklesia* (No. 8, April 15th 1949) Archbishop Germanos pointed out that the title 'League of Churches' (analogous to 'League of Nations') emanated first from the Letter suggesting common action in practical matters addressed 'Unto all the Churches of Christ wheresoever they be' by the Locum Tenens of the Patriarchate of Constantinople in 1920 and, in any case, is not the official name of the 'World Council of Churches'. Granted, however, that Protestants have the wrong idea of the Church, and that the "Orthodox" Church is right in claiming to be the one Church of Christ, still, if delegates are appointed by the separated Oriental Churches to assist in conferences with Protestants, they cannot do less than to accept the conclusions of such conferences for transmission to and the decision of their own Churches. Those conclusions are now translated into Greek. The Churches can judge for themselves and will see that almost all of the work of the Conference was of a practical nature, ex-

(3) For the text of the statement, cf. *The First Assembly of the World Council of Churches: The Official Report*, London (1949) p. 220.

cept for the first large subject, the Church. In the Report the differences that divide Catholics, dissident Orientals, Anglicans, Old Catholics and Protestants were noted. "If in my farewell statement to the Council I did not recall those dogmatic discussions, I acted in that way because I, at any rate, found in the contents of the Report nothing opposed to Orthodox teaching. It is well known to the delegates both of Constantinople and of Athens that those of them who insisted on the composition of a protest like those made at other conferences, in spite of repeated requests, did not declare in what that Report was opposed to the teaching of the Orthodox faith". In my statement I did not neglect to add that we received the Reports for submission "to our Churches, but it belongs to them to decide finally on their co-operation or not in the World Council."

Archbishop Panteleimon, in an article in the same number of *Ekklesia,* confined his answer to less personal considerations (he had been in favour of a common "Orthodox" declaration at Amsterdam). The World Council of Churches (and, be it noted, not 'League of Churches'), neither had, nor claimed any right to impose measures on the member-Churches. The "Orthodox" Church cannot be indifferent to movements to strengthen Christianity against opposing forces and its delegates, sent officially as representatives and allowed freedom of action, were not present on their own private initiative. The Protestant Churches ardently desire union and the "Orthodox" Church may not withhold what help it can give to guide those desires to the truth. "It is not just that all the delegates should be held responsible that no declaration was made at the close of the Synod". The future will decide whether the "Orthodox" Church should remain in the Council or withdraw.

To these replies to his original article the Metropolitan of Corinth wrote a short answer (*Ekklesia* No. 13, June 15th 1949), to refer the reader, desiring proofs of his contentions, to the documents of the Assembly at Amsterdam now that they were translated into Greek by Archbishop Germanos; and to state, in answer to the Metropolitan of Edessa, that the best way of satisfying 'everyone that asketh you a reason of that hope which is in you' would have been to have made a joint declaration as was done at Lausanne and Edinburgh. He had the support of Professor Bratsiotis in a letter to *Ekklesia* (No. 15, July 15th 1949) which repeated the latter's conclusions contained in his report to the Holy Synod.

The background of the events themselves, well—known to the writers of the articles synopsised above but only guessed at by others, is filled out somewhat by reports submitted to the Holy Synod of the Church of Greece by its delegates. Extracts, divided into 'Impressions' and 'Conclusions', from the official report of the majority—7 out of the 10—(there was also a report of the minority but, as far as I know, it has not been made public)

were later published (*Enoria* Nos. 76 and 77, July 1st and July 15th 1949).[4] These can be synopsised as follows.

"Impressions". Though delighted to meet so many men of note from so many different Churches, the Greek delegates, nevertheless, were oppressed by their numerical and ethical weakness in face of an overwhelming Protestant gathering and atmosphere. The climax of our oppression was when "we were forced for days on end to listen to most radical views about the Church and most severe attacks on the historical Churches as failing in their purpose, as being sickly and in need of remedies etc. without there being sufficient time to develop Orthodox teaching". They did their best, but "our numerically-weak voice was drowned in the Protestant chorus, even though here and there it was re-inforced by the aid of an occasional Anglo-Catholic or Old Catholic", But, in any case, what else could be expected from a synod whose fundamental pre-supposition was the belief that all Churches are sickly and stumbling, that no Church possesses truth in its fulness and that only through the union of them all will it be possible to constitute, or according to some to reconstitute, the *una sancta*".

The majority of the Oriental delegates wished to give some voice to those impressions by a statement, similar to those of Lausanne and Edinburgh, to be read at the last plenary session of the Council. In the last (of only three) general meetings of the whole "Orthodox" delegation, however, "there was read after most vehement objections on the part of several members of the Orthodox delegation, the draft of this statement which had the approval of the majority".

The draft-statement began by expressing pleasure at being present on such an occasion. They thanked God for such a work to oppose anti-Christian forces and for such a proof of practical endeavour and mutual solidarity. "But to these pleasant impressions our satisfaction at the discussions that have been held and the Reports that have been drawn up on dogmatic questions has not been analogous, even though we fully realise the difficulty involved in agreement on these questions for which, in harmony with the Orthodox spirit, there are required development and formulation, accurate, clear and incapable of misinterpretation. We shall submit the Reports that have been composed as well as our impressions of the Conference to our Churches which alone are the suitable organs for making the requisite decisions". The declaration ended with an expression of the delegates' joy at witnessing so much goodwill and a prayer that God would further the desires and the holy work of the Churches for their union "on the basis of the ancient Catholic and undivided Church, on which alone we believe this to be possible".

---

(4) *Service Oec. de Presse et d'Inform.* (No. 37, Oct. 21st 1949) which refers apparently to this document, as published in some American journal, as "written by one or two delegates and a bishop who did not assist at the Assembly" would seem to have been misinformed.

Since, however, the delegates did not accept the above declaration unanimously, the majority thought it better that it should not be read. "In spite of that, the Metropolitan of Thyateira read in the last plenary session of the Conference a declaration of his own inspiration which, however, did not include substantive elements of the majority's declaration."

The "Conclusions", as being of greater interest for the future, will have to be given at greater length. "Finding ourselves in such conditions at Amsterdam, we often asked ourselves and each other . . . what position we Orthodox had in such an almost pan-Protestant assembly whose presupposition was felt to be the well-known un-Orthodox Branch Theory of Protestantism." We could, however, by our contact with it enlighten our Churches about the character of the movement, enlighten others about our faith, and draw their attention to the needs of our Churches and countries. "Our conclusions, after a closer study of the matter, was that, in spite of all the dangers to which the participation and co-operation of our Church in the so-called Oecumenical Movement expose it, this can continue but only in the spirit of the well-known Encyclical of the Oecumenical Patriarchate of 1920 'about the League of Churches'. . . . But this participation should continue only under the following absolute conditions". 1). It must be made plain that the Orthodox will not enter into any and every discussion, but only on practical questions and the defence of Christianity against its enemies. 2). The same must obtain in local meetings. 3). "Official participation of the Orthodox Church in the so-called organization 'Faith and Order' must be avoided, seeing that its primacy purpose is directed to union on a basis of dogmatic discussions between representatives of Churches most widely divided among themselves . . . The participation of Orthodox theologians in the organization 'Faith and Order' could be allowed to continue only in an unofficial way that Orthodox teaching may be heard there, such participation implying contact, pure and simple, and not organic connection of the Orthodox Church on an ecclesiological basis, as happens in the World Council of Churches". 4). "Contribution of the Orthodox Churches to the expenses of the Movement should be secured, at least when there is question of sending Orthodox delegates to it, and an end be put to the charitable payment of their expenses by the Oecumenical Council which neither conduces to the dignity of our venerable Church nor to the advantage of Orthodoxy in general". 5) "Orthodox" delegates should be warned to be as careful as possible with regard to common religious services which are uncanonical and blunt the orthodox sensitivity of the "Orthodox" while forming for many Protestants the first step to intercommunion. "The vast majority of the members of the Greek delegation thinks that participation of Orthodox bishops at assemblies and committees of the World Council should be avoided". 6). If our participation is to be confirmed, the "Orthodox" members, at least, of the (permanent) organizations

of the Council should be elected by their own Churches. 7). Greek should be one of the official languages of the Oecumenical Movement, even if only for form's sake. 8). The ecclesiastical and learned documents of the Council sent out for study should be passed on by the Holy Synod to the theological faculties of Athens and Salonica, or to some committee formed *ad hoc*. 9). "The question of official participation in the Oecumenical Council, on account of its great importance, should be referred to the hierarchy for an authoritative decision". The report was signed on November 3rd, 1948 by the Metropolitan of Philippi and Neapolis (of the Constantinopolitan delegation), the Archimandrite Damascenos Chatzopoulos, Secretary of the Greek Holy Synod, and by six professors of theology—Bratsiotis, Karmiris, Ioannidis, Moraitis, Bonis and Konidaris.[5]

Professor Bratsiotis, besides associating himself with the above report, also submitted a personal memorandum to the Holy Synod which he later published (*Enoria* Nos. 71-72 and 73, April 20th and May 16th 1949), following the custom he had established after the international conferences of 1937. The Memorandum gives a short history of "Orthodox" participation in the religious world-movements, which, it says, having started from the initiative of the Patriarchate of Constantinople soon became Protestant in character owing to the unfortunate abstention of the Catholic Church "whose participation would have given it a different character", and the enforced absence of the Russian representatives. At Lausanne (1927) the Orientals' manifesto, due mainly to Professors Dyobouniotis and Balanos, produced a deep and salutary impression. At Edinburgh "unfortunately there was not the same strict sensitivity among the Orthodox" and, by a vote of the majority, no "Orthodox" statement would have been made had not the then Archimandrite Michael Constantinidis (later Metropolitan of Corinth) and Professor Bratsiotis himself threatened to read one of their own in public session. Convinced that the basis of such Conferences as Lausanne and Edinburgh was the well-known Anglican Branch Theory, the writer did not hesitate to make his opinions known in the months following the Conference at Edinburgh in articles and in his report to the Holy Synod and to declare his judgement that: "it is preferable and more befitting its dignity that our Holy Church should participate in such conferences only by means of observers or visitors, not by means of official representatives whom it could send only to conferences of practical Christianity".

Though the Holy Synod of Greece had promised the delegation of the World Council of Churches that visited it early in 1947 to send 12 representatives, unfortunately no steps were taken to define their powers or to

(5) The Metropolitan of Phthiotis and Professors Alivizatos and Vellas did not sign this report.

brief them, nor indeed to appoint them, till it was too late for them to prepare themselves adequately; and the Church authorities themselves were slow to acquaint themselves with the nature of the Conference in question —they discovered that only from the experiences of their delegates at Amsterdam, as would appear from the lively interest of the present Synod. After Easter, 1948, however, there were meetings of the delegates devoted to informing the uninformed members about the nature of the Oecumenical Movement and to dogmatic discussion "from which was made plain the chasm dividing the members of the delegation", for one member, Professor Alivizatos, affirmed "persistently the view that only such truths as have at different times been decreed by Oecumenical Councils are dogmas, the rest of the content of faith being in the realm of free opinion" and that, since no Oecumenical Council has declared on the Catholic Church or on Protestantism, these may be not be termed heretical.

Coming now to the events at Amsterdam, the Memorandum regrets that there was little contact between the "Orthodox" delegates and that the English-speaking delegates refused to be members of Section A which was to discuss the fundamental doctrine of the Church and that on the basis of the 'Branch Theory'. The "Orthodox" delegates, even had they been well-prepared, could hardly have expounded their views "within only five minutes and within an atmosphere filled to saturation-point with Protestant ideology and psychology". Proposals which they did make, e.g. about proselytism, were ignored.

The writer, after consultation with nine other Oriental delegates, was responsible for the "Orthodox' meeting that proposed the submission of a joint declaration of the "Orthodox" position "giving a brief exposition of its impressions and furnishing a kind of confession of faith on the thorny question of the Church", as had been done at Lausanne and Edinburgh. At this meeting, under the presidency of the Metropolitan of Thyateira, the president with the support of three other Greek representatives would not listen to the draft-declaration that had been prepared but, when he put it straightway to the vote "whether the delegation approve in principle the submission of such a declaration", he was defeated by 10 votes to 6 and left the room in annoyance. That declaration, in consequence, was never put before the Assembly, but instead Archbishop Germanos in the last full session read "a colourless and insipid statement of his own inspiration, assuring the Assembly about the reception of its Reports and their transmission to the individual Churches".

"Such a development, within twenty years, of the attitude of the Orthodox, witnessing to a gradual blunting of Orthodox sensitivity and a gradual recession of the Orthodox in their dogmatic contacts with the heterodox, and imposing dire forecasts for the future, justifying, too, in part

also the negative attitude of the papal Church in face of the said Movement—such a development, we say, is even of itself sufficient to warrant the attention of our ecclesiastical authorities, especially after the abstention from this movement not only of the Roman Catholic but also of very many heterodox Churches, including also Greek Patriarchates, apart from the diverse reasons that occasioned such abstention".

Even so the writer would not advise complete abstention on the part of the Greek Church, but a limitation of its co-operation to the terms of the "Orthodox" Encyclical of 1920, viz. to practical questions. There doubtless would have to be a permanent council of the different Churches, but there would be no need to devise a theological and ecclesiological basis for it, which unquestionably at present is the Branch Theory, as he shows by numerous quotations from the Council's official documents.

Professor Bratsiotis sums up his deeply-felt convictions by repeating warnings he gave in 1938, in these words: "We are of the opinion that our Church can co-operate with the other Churches strictly in the spirit of the afore-mentioned Encyclical of the Oecumenical Patriarchate, without the least divergence from its oecumenical programme, constituting the maximum of elasticity and accommodation to other Churches, viz. to co-operate on the plane of practical Christianity and in opposition to anti-Christian currents on such terms as the majority of the Greek delegates at Amsterdam proposes in its report to the Holy Synod". So important is this whole matter for "Orthodoxy" that, before accepting the Reports of Amsterdam and organic participation with the World Council of Churches, this question should be discussed by the Greek Holy Synod and with the other Greek Churches through the agency of the Oecumenical Patriarchate.

Meanwhile the Church of Russia has expressed its mind again on the World Council of Churches,[6] repeating the allegations made in the pronouncement of the 1948 congress and the reasons for its taking no part in such a movement. Nevertheless the General Synod of the Russian Exarchate in Western Europe of the Oecumenical Patriarchate (one of the three divided groups of the Russian exiles) passed a resolution that "the Oecumenical Movement is a most important factor in the spiritual life of Christianity to-day, and invites everyone, who feels himself able and ready, to take part in it, and asks the bishops of the Exarchate to be concerned for the Oecumenical work of the Exarchate" (*Church Times* Oct. 28th 1949). The exiled Russians, however, who follow Metropolitan Anastasy of Western Europe, in a synod of October 1948 "re-affirmed non-partici-

(6) *Journal of the Moscow Patriarchate* No. 5 (1949), quoted in *Serv. Oec. de Presse et d'Inf.* No. 35, Oct. 7th 1949 and *Church Times* Oct. 14th 1949.

pation in the Oecumenical Movement which they consider as being full of Communist fellow-travellers" (*Unitas,* Eng. edit. I, 1949 p. 81).

* * * *

Such in brief is the situation in the dissident Oriental world as regards the World Council of Churches. The numerically largest "Orthodox" Patriarchate, that of Russia, with all the separated Oriental Churches within the 'Iron Curtain' takes no part. The Russians in exile are divided about it. The Patriarchates of Alexandria, Antioch and Jerusalem, though they had in 1947 accepted the invitations conveyed to them, in the event sent no delegates. Only the Patriarchate of Constantinople and the Church of Greece were well represented and the majority of the latter's delegates, at least, once they had made contact with Amsterdam and realised the nature of such Assemblies, is strongly opposed to further participation on a dogmatic basis.[7] Meanwhile, at any rate, the Church of Greece is continuing collaboration with the committees of the Movement and Professor Alivizatos, at the meeting of the Central Committee at Chichester (July 9th-15th 1949), "gave an assurance that Archbishop Spyridon . . . would continue the policy of full co-operation with the World Council. He also said that Greek "Orthodox" participation in the World Council would continue 'very closely and even more systematically' after the discussions of the Amsterdam resolutions later this year" (*Church Times,* July 15th 1949). *'Ekklesia* (No. 20, Oct. 1st 1949), referring to Professor Alivizatos' assurance, quotes the revelant words of the Holy Synod, which unanimously decided: "without a detailed examination of the Reports of Amsterdam which will take place in the following autumn the Greek Church should continue without fail its co-operation with the Oecumenical Council". It remains, therefore, to be seen what will be the fruits of the 'detailed examination'.

The division of opinion in Greece with the possibility of the Greek Church withdrawing from all dogmatic discussions has naturally caused anxiety in the World Council, which has tried to allay the misgivings of those who regard it with suspicion. "It has been the constant desire of ecumenical leaders to have fellowship with the *whole* of Eastern Orthodox Christianity and . . . we all feel deeply the tragedy of our present separation from many Orthodox Churches . . . in these circumstances it will go out of its way to give the Orthodox within our movement that place to

(7) Cf., in addition to the docs. synopsised above, cf. Ioannis N. Karmiris: *The Orthodox Catholic Church and its Relations with the Heterodox Churches and the Council of Churches;* (Ekklesia 1949 and published separately, Athens (1949), Part III, his personal report to the Holy Synod of Greece, expanding the general lines of the majority-report. c.f. Basileios B. Ioannidis: *The First Assembly in Amsterdam of the World Council of Churches;* Salonica (1949) and Gerasimos I. Koniadis: *The Position of the Catholic Orthodox Church in the World Council of Churches* in Theologia Tomes 2 and 3 (1949). Archbishop Germanos, too, wrote an account of the external events of the Assembly for Orthodoxia Nov.-Dec. 1948.

which they are entitled as spokesmen for the whole Orthodox world, who are to remind us of the faith, of the heritage, of the needs of the Eastern Churches.

"With regard to the fundamental ecclesiological issue, the Council can state clearly and unambiguously that it has *not* prejudged the question of the nature of the Church. It is definitely possible for a church which considers itself the true Church to enter into the Council. Nothing in the official documents contains the slightest suggestion that the Council takes its stand on an ecclesiology according to which each church is to think of itself as one of the many *equally* (the italics are mine: J.G.) true Churches. Ecumenism does not mean ecclesiological relativism or syncretism. It is precisely the originality of the ecumenical movement that it invites churches, many of which are as yet[8] unable to regard each other as branches of the same tree, to enter into fraternal conversation and cooperation with each other, so that they may come to know each other and, if the Lord wills, advance toward a wider manifestation of unity in Him. In this respect the situation of the Orthodox Churches is not fundamentally different from that of many other churches in our movement. It is useful, however, that our Orthodox brethren remind us of this deep spiritual tension in our undertaking which we dare not forget or minimise, if we want really to stay together".[9]

'A deep spiritual tension' is at present characteristic not only of the ecclesiastical world at large but, in particular, of the Orthodox world. Whether due to the decision made in Moscow in 1948 or not, the fact remains that three out of five "Orthodox" Patriarchates took no part in the Assembly at Amsterdam. And their previous misgivings have been increased by the present controversy in Greece. In an article, for example, in the organ of the Alexandrian Patriarchate, *Pantainos* (March 21st 1949) the writer shows himself most unsympathetic to the whole idea of the World Council of Churches. He calls on the "Orthodox" world, "since it presents itself with two points of view in respect of participation or not in the assemblies, to clarify its position and, what is even more important, its principles and ideas as regards these assemblies". Most of the "Orthodox" delegates left Amsterdam dissatisfied. "It is, however, high time that Orthodoxy announced that it in no way agrees with what takes place in these assemblies and that it told the truth without fear or favour to such as participate in them. Once and for all to declare that it is impossible and unfitting to discuss dogmatic questions with the Babylon of the so-called Churches which take part in the assemblies. It has a duty to examine only practical

(8) As yet!

(9) *The Ecumenical Review*, Autumn 1949 No. 1, pp. 61-2.

and common subjects with the different representatives of the different common bodies and Christian organizations".

* * * *

Our own Catholic Church decided long ago that it could not cooperate in assemblies of the nature of the World Council of Churches and precisely for those reasons that are now causing dissident Oriental delegates, after their experiences at Amsterdam, so much heart-burning—that a Church which is convinced that it, and it only, is the One, Holy, Catholic and Apostolic Church of Christ cannot treat, or even seem to treat, its very basis as if it were still an open question, by debating about it with bodies which not only do not accept the truth of that position but which, given their history and traditions, can hardly conceive of it. Such a discussion would not only lead to no practical result ("co-operating in the composition and the voting of contradictory reports which reconcile the irreconcilable and cover over the uncoverable" wrote Professor Bratsiotis in his letter to *Ekklesia* already referred to), but would be likely to confirm the heterodox in their erroneous ecclesiological views, and even, perhaps, to blunt the fine perceptions of the "Orthodox." That could be true of those who take part in the discussions, the delegates, but they, at any rate, would have heard the other side and sensed the loyalty and conviction that inspired the speakers. But what of the mass of the faithful (who are not trained theologians), who can only read the very jejune reports and the carefully-worded generalizations that, presumably, their delegates have accepted as representing the doctrine of their Church? The very fact that their Church is represented, has discussed as still debatable their fundamental position, and has signed the reports is enough to sow or to irrigate the seed of indifferentism.

Nor is the situation altogether simple, if co-operation is restricted to practical problems. It is true that there are some questions that have no connection with creed whatsoever, but, on the other hand, there are others that rest for their solution on a dogmatic basis. In this connection a quotation from a recent letter of a Catholic bishop to *The Times* (Nov. 15th 1949) will not be out of place to close this article. "The desire for such Christian co-operation has been expressed by both Catholic and non-Catholic in these columns. One cannot but approve a general aim of this kind. The working-out in detail is, however, much more difficult. I joined the 'Sword of the Spirit' movement[10] in 1941, and for some years had the honour to be the late Cardinal Hinsley's personal representative on its executive committee. I was secretary also to the Hitchin Joint Christian Coun-

(10) The "Sword of the Spirit" movement, mentioned in the letter was a joint endeavour, due to the initiative of Cardinal Hinsley, of Catholics and Protestants of all kinds to work together on social questions.

cil, and, after 1944, was a Catholic representative on the Nottingham Christian Front. At different times attempts were made to formulate an agreed statement and to work out an agreed plan of action on the following subjects: religious toleration; equality of opportunity for parents wishing their children to receive denominational instruction in school; the morality of artificial insemination; the morality of betting, pools, and lotteries; the persecution of Christians in Eastern Europe; the morality of contraception and the manufacture and selling of contraceptives; a Christian statement at a peace rally. On all these matters it was found impossible to reach agreement on a statement or a line of policy . . ."

J. Gill, S.J.

The Truth Will Make You Free*

"What is Truth?" or rather "Who is Truth?" It is better to put the question this way than to ask *what* Truth is. Indeed, one may ask in this latter way, but with the risk of receiving no answer. It would be a just thing to be left with no answer because the Lord God is Truth. Then . . .

Then, the easier way is to ask: "Who is Truth" for in the response to "Who?" is contained also the answer to *"What?"*

"Therefore Sanctity," Pius XI once said, "is in Charity". Live Charity and in it you will find Sanctity without having to ask: "What is Sanctity?" You will know.

Know and love the Lord—You will know Him through Love. The Holy Ghost within you is the Love of God, the Love with which God loves you. Accept with your love, with all your love, His Love, and you will know your God, and God is Truth. In Charity is Sanctity and in Piety is Truth. Charity, Sanctity and Piety are true, and in them Truth is revealed. All Greatness is from God and in God. Love God with all your love. You will know Him and in Him you will know all.

Only he who relives the life of God which is the Light of God comes forth from the shadows. Man perceives other lights solely through the Light of God.

He who asks, "What is Truth?" seems to ask for a formula, a definition, but the things of God are things lived, not described.

If anyone had asked St. Paul, St. Augustine, or St. Thomas, "What is Sanctity" what answer would he have received? Love the Lord, love Him much, greatly, more, still more and even still more than that. . . . Then the wisest and the most exhaustive possible answer will be given. What man ever measured the waters of the sea in the palm of his hand, or the breadth of the sky in a sail? And yet. . . . And yet where is the man to whom the sky and the sea do not speak in forceful syllables? He who has eyes to see will see, and he who has ears to hear will hear.

Truth springs spontaneously from the earth, free. Man plows and sows, but can man satisfy the thirsty earth, put life in the seed and make it sprout? This he cannot do. The rain and the snow fall from on high, and it is that which comes from on high which makes the seed sprout, to grow, to wax with life, with new life.

(*) The Author, Dr. Eugene Zolli, former Chief Rabbi of Rome, was converted to the Catholic faith from Judaism in 1945. He is at present Professor of Semitology at the University of Rome, and instructor of post-Biblic Aramaic and Hebrew literature at the Pontifical Biblical Institute, Rome. An autobiography giving an account of his conversion will appear shortly in English and Italian.

And is not our soul like the earth—are not all our souls like the earth? Agri-culture, culture, cult—they all revert to that same "colere".

Abhodàh in Hebrew means work, especially the working of the fields, but also the cult or worship of God. Likewise the Aramaic *felah:* work the earth, but also fear and worship of God. You must plow and sow the field of the soul and wait for the day when a spirit will be poured out from on high which will cause your sons and your daughters to prophesy.

To plow means to open, to break up the dry earth. Then the seed, and then . . . the parable of the sower. Many seeds will die and many seeds will fructify: Love, Charity, Piety, Truth. Sow according to justice, and you will reap according to charity, and God is Charity, Charity is Sanctity, and God is sovereign justice because He is Sovereign Charity, because He is sovereign Truth. All this in God, and nothing of this outside of God.

All rivers flow toward the sea and the sea never overflows. All rays come from the sun and still are not separated from the sun. All things return to the sun of God. We are only of God. He made us sons and we are His. Who is outside of God? No one, not even he who denies Him, or he who does not love Him and does not know Him.

These are souls unplowed, unsown, uncultivated, which have not been given life by the Spirit on high.

What good plowing if seed is not sown?
What good sowing in an unplowed field?
What good plowing and then sowing a bitter and exasperating seed?
Plow, but not to wound.
Sow love with love
And wait . . .
Wait for the spirit from on High;
invoke the Spirit from on High.
Sow with tears born of love;
wait with eyes turned toward Heaven.
On our knees, we pray: "Come, O Lord!"
In hoc signo, vinces.
The Lord will come!

The Lord will come and *all* will be free and glad in the Lord, in the Lord who wishes men to be His servants, in His Truth, so as to make them free. *All* will rejoice and be blessed in the Light which brings blessedness and happiness, for the Lord is good to all those who hope in Him, and who seek Him.

For the greater part men live as prisoners. Each is a prisoner according to his whole self or a part of himself. The Truth alone will make us free, entirely free, free in God, free through Jesus Christ.

Eugenio Zolli.

Some Information Concerning Societies for Assistance to Catholics of Oriental Rite

(Continued)

IX. THE APOSTOLATE OF STS. CYRILL AND METHODIUS OF VELEHRAD (1891)

We now arrive at an institution which had rather a spiritual and scientific character, the *Apostolate of Sts. Cyrill and Methodius of Velehrad.* Up to the outbreak of the second World War it exercised a profound influence. It is now being reorganised.

On December 7, 1604, a Pious Union of Prayer for the purpose of obtaining from God the return of all Slavs to Catholicism was instituted by Clement VIII in the collegiate church of St. Jerome of the Schiavoni, also called of the Illyrians, at Rome. A Brief of Pius IX of July 18, 1863, declared it an Archconfraternity. Despite the similarity of the name, it apparently had no relation with the similar institution which arose at a later time at Velehrad in Slovak Moravia.

Velehrad is a little town of about a thousand souls. The capital of Rostislav and his successor Svjatopluk (+894), King of Moravia, Metropolitan See of St. Methodius (where he was entombed, although the precise location of his sepulture is not known), was in the neighborhood of this town. In 1198 the Cistercians founded a monastery there with a large basilica which was destroyed by fire several times, and each time rebuilt. It was suppressed by Joseph II in 1784. The sanctuary was then served by secular priests until 1890, the year in which it was given to the Fathers of the Company of Jesus. In 1915 the latter founded an institute destined to prepare missionaries for the Slavs, and which was declared Pontifical in 1919. The three millenaries of the arrival of Sts. Cyrill and Methodius in Moravia (863), of the death of St. Cyrill at Rome (869) and of that of St. Methodius (885) were notable for great pilgrimages of Slavs as well as Russians, who in 1869 sent an ancient ikon of the two saints and a silver lamp to the sanctuary. It should be remembered that on September 30, 1880, with the Encyclical *Grande Munus,* Leo XIII extended the cult of the two Apostles to the Slavs, up to that time observed locally, to the entire Latin Church. On the occasion of the millenary of the death of St. Methodius (1885) a few zealous Moravian priests formed a project in agreement with the future Archbishop of Olomouc, Dr.

CORRECTION NOTE: In Chap. VIII of Cyrill Korolevskij's article *Some Information Concerning Societies for Assistance to Catholics of Oriental Rite. Unitas,* Vol. II, No. 1, page 19, instead of "two natures in Christ, but one sole divinity", read "two natures in Christ, but one sole will". Also throughout this chapter instead of "monotheism" and "monotheites", read "monotheletism" and "monothelites".

Anthony Cyrill Stojan, for restoring and amplifying the Confraternity of Slomshek. Thus in 1891 the *Apostolate of Sts. Cyrill and Methodius* was founded at Velehrad with, as first aim, the return of the Slavs still remaining dissident to Unity.[21] Very soon the Association succeeded in attaining the imposing number of fifty thousand members in the diocese of Olomouc, Brno, and in the Austrian part of the Breslau diocese. The Academy of Velehrad was founded on August 1, 1910 with a scientific-theological scope, keeping ever in view the apostolate among the dissident Slavs.

It was precisely the Archbishop Anthony Stojan (1851-1921-1923) who gave the greatest luster to the sanctuary of Velehrad. He is today buried in the chapel which bears the name of the Holy Sepulchre. He undertook the construction of a vast building for sheltering pilgrims, as well as being a house for spiritual exercises and congresses. The hospice was successfully terminated by Stojan's nephew, the parish priest of Napajedla, Baldassare Hriva, and is today called "Stojanov".

That grandiose edifice has been the seat of the various unionistic congresses of Velehrad since 1925, held respectively in the years 1905, 1909, 1911, 1925, 1927, 1932, and 1936. They were then interrupted by the second World War. Priests, clerics and seculars gathered there, not only from Slavic countries, but from the most varied regions, even non-Catholic ones, to discuss the problem of union under its various aspects. The congresses were always eminently encouraged by the Holy See. Their Acts were afterwards excellently, and even luxuriously, printed. Those of the Congresses of 1909 and of 1911 were also translated into Russian.

As early as 1905 two Czech priests, Joseph Tumpach and Anthony Podlaha, had founded the publication of a bibliographic review, *Slavorum Litterae Theologicae,* at Prague. In 1911 the direction, controlled by the academy of Velehrad, was transferred to the priest Adalbert Spaldak and the title was changed to that of *Acta Academiae Velehradedensis.* Besides the volume of this year several others appeared. The first World War was disastrous for the Academy. The Council could never be convoked, insects ruined a part of the library. Vol. X of the *Acta* (1914-1919), a finely printed volume of 4-508-9 pages, had to be printed at Angers in France, and the whole edition sent to Prague when some sort of order was reestablished. The last to appear is the seventeenth (1941).

In the years 1921-1924, delegates of the Apostolate visited the United States for the purpose of propaganda. A project was drawn up to extend the Apostolate in other regions also, and in 1925 the new Archbishop of Olumouc, Leopold Precan, went so far as to make an explicit petition to the Holy See. Various difficulties impeded the development of the asso-

21) Cf. Dr. Franc Grivec, *Slovansko Apostolo Sv. Ciril in Metod,* Ljubljana 1927, cited above.

X. THE "CATHOLICA UNIO" (1923).

ciation in the United States, where they already possess a flourishing institution dedicated to Oriental affairs.

In 1921 at Vienna in Austria there arose in the Church of St. Barbara (parish for the faithful of Byzantine rite, and more particularly for the Ruthenians and Rumanians of the times of the Dual Monarchy) close to the relics of St. Josaphat Kuntsevyc, Ruthenian Archbishop of Polotsk and Martyr for Union (1623), (translated here in 1916), an *Unio Ucrainica Religionis*. It was founded by that excellent pastor, Fr. Myron Hornikievyc, to achieve the return of the dissident Ruthenians (Ukrainians), especially through the propagation of literature and the formation of priests. The original scope was therefore rather restricted, and in this sense the Union was approved by the Sacred Congregation for the Oriental Church in January of 1923. In July of the same year Cardinal Gustave Piffl, Archbishop of Vienna, requested that *Unio* be extended to include also the interests of Rumanians and Bulgarians. It was consequently necessary to change the name. From that time it was called *Catholica Unio* and received a new approbation from Rome in September 1924, as extending to all Orientals without any distinction of nation. The means determined by the Constitutions were prayer, the erection and maintenance of Seminaries, and the publication of literature.

The *Catholica Unio* had an outstanding proponent in the person of Dom Augustine von Galen, a Benedictine of the Abbey of Emmaus at Prague, of the family of the heroic Bishop of Muenster and Cardinal Clement von Galen. In 1922 he went to Paris in the interests of the *Catholica Unio*, then to Holland. In 1923 he went to Spain, and returned there in 1924 and 1929. In the years 1924-1927 he was in the United States of America; in 1928 in Canada; in 1930 in various countries of South America: Brazil, Argentina, Chile, Peru, Uruguay, Venezuela, and Colombia. Those difficulties very soon presented themselves which never fail to arise when more than one institution having the same purpose work in the same country. The *Oeuvre des Ecoles d'Orient* had already existed in France for a long time; in the United States the *Religious Welfare Association* envisaged action also in the Orient, and in Spain some bishops conceived an institution of strictly national character. Consequently, in an audience of August 12, 1927, Pius XI established that in the United States, in conformity with the desires of the Bishops, the *Religious Welfare Association* would have a special section under the name of *Catholic Near East Welfare Association* (using the sign CNEWA), which would absorb the activities formerly exercised in the great American republic by the *Catholica Unio*. Outside of the United States, it would have a free field. The President should be named by the Holy See, and he was Msgr. Mario Besson, Bishop of Lausanne, Geneva, and Fribourg (+February 22, 1945). As as-

sistant he would have Dom Augustine von Galen. The members of the Council would be chosen by the President in agreement with the very Reverend Abbot Primate of the Benedictines, and the seat of the *Catholica Unio* would be established in Switzerland. Pius XI, tenacious in his purposes, associated the Primate of the Order of St. Benedict with the President, not only because Dom Augustine von Galen was a Benedictine, but because, just as Leo XIII before him, he was aware that the Benedictine form of life was almost identical with that of the Oriental monks, and that they had a like attachment to the liturgy. They were, therefore, the most apt to undertake the problem of the return of the Oriental dissidents. He recalled his Brief *Equidem verba* of March 21, 1924, to the same Primate Dom Fidelis von Stotzingen, in which he augured for some unforeseeable future day the foundation of a Benedictine branch of Oriental rite, especially in view of the restoration of monastic life in Russia. This Brief, as a matter of fact was not published in the *Acta Apostolicae Sedis* but was almost immediately brought to the attention of the public[22] and commenced realization with the foundation of the Belgian Monastery of Amay-Chevetogne.

On January 6, 1931, the Sacred Congregation for the Oriental Church determined that the scope of the *Catholica Unio* was the formation of the Oriental clergy and prayer. Offerings were all centralized at Rome to be distributed by the Sacred Congregation.

On November 1, 1932 *Catholica Unio* opened the College of St. Michael at Munich, Bavaria (Wittelsbacher Platz, 2/II aufl. 3). It was destined to receive young priests of Oriental rite desirous of attaining the academic grades of the University of Munich which enjoyed the fame of being one of the centers of Byzantinism. The Rector was Dom Chrysostom Baur, O.S.B., of the Abbey of Seckau. In the first year it numbered eight students, one Greek of Athens, one Carpatho-Russian and six candidates for the apostolate in Russia, of which three were Ukrainians and three Germans. Later there was a Georgian by title of guest. The College was disorganized by the Hitler regime and by the war, but today it is little by little regaining new life. The subsidies of the *Catholica Unio* are divided between Oriental Seminaries and isolated students.

Besides this, the *Catholica Unio* was publishing four Bulletins, up to the crisis brought about by the war: *Blaetter der Catholica Unio,* in German (from 1933, a quarterly, published up to September 1941), *Bulletin de la Catholica Unio* in French (likewise from 1933, quarterly published up to March 1939), *O Zelador da Catholica Unio braziliana* in Portugese, for Brazil, and the *Argentine Catholica Unio* in Spanish (from 1944, bimonthly—still being published). Moreover, it subventioned the German

22) First in the newspaper *La Libre Belgique,* and later in another Belgian periodical whose name escapes me; quoted by myself with ample comment in *Stoudion,* I (1923-24), pp. 97-122.

periodical of popularization *Der christliche Orient in Vergangenheit und Gegenwart* (from 1936, a quarterly, published up to the second number of the fourth year, 1939) edited at Munich by Dom Chrysostom Baur.

XI. THE DUTCH APOSTOLAT DER HEREENIGING (1926).

When Dom Augustine von Galen went to Holland, a movement already existed there. The first World War, and the Ukrainian-Polish civil war for the independence of eastern Galicia and for its incorporation into the restored Polish State, had entirely destroyed a good part of the three Ruthenian eparchies of Lwiw, Peremysl and Stanislawiw. Hardly returned from exile, Kyr Andrew Szeptyckyj, Metropolitan of Halyc and Archbishop of Lwiw of the Ruthenians, undertook a long trip in Belgium, Holland and America to collect funds for the purpose of bringing some assistance to so much misery. He had once foretold to one of his intimates that Galicia would one day be reunited to Russia, but he had no idea that the Bolshevik regime would prevail for a long period of time. In 1917, with the delegation of Pius X, he founded the Exarchate of Russia, and the Russian Leonidas Fedorov was named Exarch. The Russian Catholic priests were extremely few; these were very different in origin and formation. It was necessary to find assistants for them. These were the principal themes of a series of public conferences which he delivered wherever he went. In April, 1921, together with two zealous religious, Fr. Henry van Keulen, Redemptorist, and the chaplain Johannes Schiphorst of Rotterdam, he succeeded in founding the *Apostolat der rutheensche Missie,* which for the moment, was obliged to limit its action to Galicia. After four years, the Apostolate had collected eight thousand Dutch florins, and had succeeded in bringing assistance to many suffering people.

In August, 1926, in a conference of directors held at Schootenhof near Antwerp, it was decided to extend the field of the Apostolate, and consequently change the name. Thus it became the *Apostolat der Hereeniging* (Apostolate of Union), a name which it has since maintained. The Dutch Episcopate approved the Constitutions, and a diocesan secretary was named in each of the dioceses of Holland. Toward the end of the year 1931, the Apostolate numbered 21,835 members; ten years later, in 1941, this number was tripled: 65,000 members. The decision of 1926 was made after an extremely successful Congress held at the Hague itself. Each year the Apostolate of Union holds a Week of Studies.

It should be taken into consideration that Holland is a land of mixed religion and that the Catholics, although continually on the increase, are still in the minority. Wherefore, the Apostolate envisages the reunion of separate Christians with the Catholic Church both in the Orient

and in the Occident. The means proposed are prayer, financial assistance, study and action to diffuse information relative to the Orient, and to arouse sympathy for this apostolic work. The terrain is well prepared. The fame of the Dutch orientalists is world-wide, and the University of Leyden is their center. The monumental *Encyclopédie de l'Islam* whose translation has been undertaken in Turkey, is eminently a Dutch work, and Holland moreover gives many and excellent missionaries to the field of the apostolate. In 1922 a Seminarian of the Haarlem Seminary, Theodore Strotman, who wished to dedicate himself to the apostolate among the Russians, came to Rome, completed his studies in the Greek College, and died accidentally at Prague after having opened a Catholic Church of Oriental rite. Inspired by his example, a few young men presented themselves for admission to the *Russicum* where they succeeded admirably, while Capuchins of Dutch origin comprise a Slavic branch of their Order, which perhaps already numbers some martyrs.

The first publications of the Apostolate were printed in the *Romens Aankondiger* (Roman News), but since 1928 the Apostolate has had its own periodical, *Medeelingen van het Apostolat der Hereeniging* (Communications of the Apostolate of Union), which in 1941 had reached a circulation of 65,000 copies without counting the various pamphlets. When Hitler gained control of Holland, the periodical was suppressed by the Nazi regime. Far from becoming discouraged, the directors of the Apostolate began a series of small publications not in regular periodical form on Oriental subjects. These were published in the form of pamphlets of eighty pages each, elegantly presented and with illustrations.

XII. THE AMERICAN "CATHOLIC NEAR EAST WELFARE ASSOCIATION" (1926).

The origin, at least remotely, of the *Catholic Near East Welfare Association* (CNEWA) is Greek.

There has been a small community of Greek Catholics of Oriental rite living at Constantinople since the year 1856, whose development had been retarded by various causes. It was only in 1911 that they could have a Bishop in the person of Kyr Isaias Papadopoulos, a man of great zeal, but broken by old age and sufferings. He was chosen by Benedict XV as the first Assessor of the Congregation for the Oriental Church which was erected in 1917. At this same time, certain Latin Bishops of the Archipelago, for example Msgr. Michael Castelli of Tinos (1879-1898) and Msgr. Theophilus Massucci of Syra (1880-1894), convinced that no practical result could be obtained with the Latin rite, had attempted to open some churches of Byzantine rite, but were impeded through lack of suitable

subjects. At Syra Msgr. Massucci was assisted by a pharmacist, an excellent Catholic, Nicholas Calavassy, not a very learned man but zealous, and a man of sound common sense, who fully shared the ideas of the Bishop. In 1881 he had requested admittance to the Urban College for one of his sons who believed himself to have an ecclesiastical vocation, but without success. From pharmacist he became type-setter, and in May 1880 commenced the publication of a weekly periodical entitled *'Anatoli* (The Orient) with the aim of making Catholic ideas known among the Greeks. Calavassy lacked means, but trusting in Providence, he never became discouraged, even though he received little support or assistance even from his own relative, Msgr. John Marango, Archbishop of Athens and Apostolic Delegate to Greece. Thanks to the recommendations of his own Bishop, the Propaganda in January 1883 sent him a small subsidy of 300 francs. He then undertook the translation into Greek of some Encyclicals of Leo XIII. In 1885 he had two hundred subscribers, a figure which was far from sufficient to cover the expenses of the periodical. In 1888 the Propaganda again sent 200 francs, in 1890, 300 more. His subscriptions were reduced to 120, and the remainder of the printing was distributed gratis. In 1891 he came to Rome where he had an audience with Leo XIII, who learning of the good he was accomplishing, gave orders that he should not be abandoned, but supported and encouraged. Nicholas Calavassy died about the year 1896.

One of his sons, George, a young man of sixteen years, attempted to continue the publication of the periodical, but after a year he was obliged to cease operations. He obtained a post in the Greek College at Rome and entered there December 3, 1897. He was ordained to the priesthood at Rome on June 29, 1906. He went immediately to Constantinople to place himself at the disposition of the Apostolic Delegate, at the time Msgr. Giovanni Tacci, titular Archbishop of Nicea, later Cardinal and second Secretary of the Congregation for the Oriental Church, which had taken a keen interest in the Greek Mission. This Mission comprised a small group of faithful at Constantinople and two villages in Thrace, but with good hopes of development as soon as they should arrive in a position to give greater luster to the center of the capital and have sufficient means at their disposal.

A few years passed. Finally, in March, 1914, Fr. George Calavassy came to Rome, obtained the necessary recommendations from the Propaganda and undertook a collection in Belgium and Holland, where the first World War took him by surprise. He departed immediately for the United States and began to learn English well, awaiting there the end of the storm. In 1919 he returned to Constantinople. There occurred the well known grievous events: the unfortunate Greek expedition to Asia Minor, the

catastrophe of Smyrna, the forced emigration of the entire Hellenic element from the Turkish interior, and the necessity for the inhabitants of the two villages of Thrace to evacuate in turn. As a consequence a great sympathy was created for Catholicism. It became possible to organize an institute for Greek refugees, and at the same time provide for urgent necessities. Kyr George had been elevated to the episcopate in 1920 as successor of Kyr Isaias Papadopoulos. A prelate of the Diocese of Ferns, Msgr. Richard Barry-Doyle, a very accomplished man in the art of propaganda, had gone to the United States to raise funds. With his assistance, Kyr George succeeded in founding an Association for Assistance to the Greek Refugees in November, 1922. It was "incorporated" in 1923 in the two States of New York and Pennsylvania with a committee of directors composed of nine Bishops, and about twenty eminent priests and seculars, under the honorary presidency of the Bishop of Scranton, Michael Hoban. Father Paul Francis Wattson, S.A., founder of the Friars of the Atonement and of the Chair of Unity Octave, was first Vice President. The seat of the Association, with the approbation of Cardinal Archbishop Patrick Hayes, was at New York. Thanks to the accomplished propaganda, the Association achieved great success. At Constantinople, Kyr George enlarged the already existing building, built a high school, purchased a house to serve as episcopal palace, and did not hesitate in June 1923 to transfer his residence to Athens, which had become the center of Hellenism. At that time there was not one faithful in the city. All the Catholics were of Latin rite, and these for the greater part foreigners. The latter were unfortunately little disposed to favor the establishment of an Oriental rite jurisdiction. Moreover, he had to reckon with the determined opposition of the dissident Archbishop, the learned but very anti-Catholic Kyr Chrysostom Papadopoulos. The opposition manifested itself in all possible ways: appeals to public opinion, recourse to the Government, suits in court for supposed violations of the Constitution. Kyr George did not give the appearance of a man who would let himself be intimidated by difficulties, and was very clever in profiting by his Hellenic citizenship and his advantage of being Greek by race and tongue. Within a few years he had won his liberty of action. He had transferred his faithful from Thrace into Hellenic territory, had gained sympathy in Athens, had been able to begin and continue the building of a large structure which should serve as seat for the Bishopric, Minor Seminary, orphanage, school and provisory chapel, while awaiting the day when he could build a church worthy of the Hellenic capital of Oriental Catholicism. He had published a catechism in good Greek, as well as various religious books. Finally he succeeded in purchasing a newspaper, the *Katholikos,* and in founding a Congregation of Sisters dedicated to the active life. The money from America was well used.

In the meantime, extremely grave events had taken place in Russia. The Marxist experiment, carried to the extreme, had caused the great famine of 1921-1925 with millions of victims of the criminal Sovietic mania. The *Relief Expedition* had been formed in the United States for the assistance principally of the children. Benedict XV collaborated in these "expeditions" with great munificence, while he negotiated with the Soviet Government to obtain permission for sending to Russia a Pontifical Mission, which was of a completely charitable nature, free of any suspicion of political interference. Visas were obtained for the members of the Mission only under Pius XI. Fr. Edmund J. Walsh, S.J., intimate friend of General D. W. Haskell, President of the American *Relief Expedition* was put at the head of this Mission. From March, 1923 to September, 1924, the Pontifical Mission was able to develop its beneficent action (Fr. Walsh returning from time to time to the United States to find fresh resources). At the end of 1925 Msgr. Barry-Doyle ceased activity in the Greek cause, and upon invitation of the Holy See, Fr. Walsh took his place in January, 1926.

The change of direction foretold a change in orientation. From a purely Greek institution, it became also Russian, and was extended also to other categories of Orientals. From a private work, it became pontifical, as effected by a letter of the Secretary of State of March 11, 1926, and according to the supreme will of Pius XI, who at that time was unable to supply the increasing needs which were arising from all sides, and who was at the head of the Congregation for the Oriental Church and of the Commission for Russia. It was then that the name of the Association became that which it has since remained: *Catholic Near East Welfare Association* using the abbreviation CNEWA. As such it was approved first by a Pontifical Brief under date of July 30, 1927, addressed to Fr. Walsh, which was published by the American Catholic press, and later by a letter signed by Pius XI to the Hierarchy of the United States, under date of October 23, 1928. In this letter he thanked them for their generous efforts which had permitted the erection in many parts of chapels, schools, orphanages, camps for refugees, victims of war, especially Armenians, of persecutions, famines, etc. Seminaries had also been built, and many allotments had been made for the assistance of university students. It had accomplished even more—by reason of exceptional circumstances, and by the express orders of Pius XI, the CNEWA had furnished assistance to the victims of floods along the Mississippi, the earthquake in Bulgaria, the great cyclone of Puerto Rico, and this during the period of 1926-1931. It is calculated that from 1927 to 1931 two million dollars were thus collected and distributed.

A new transformation was imperative. Already in 1925 the Congregation for the Oriental Church proposed that the Association's bene-

fits be extended to the whole Orient, and that the Association itself be placed under the American Bishops. Fr. Augustine von Galen's presence in the United States in March 1924, (he had come as has been said above, to found the *Catholica Unio* there) imposed the necessity of avoiding any sort of rivalry between these two institutions dedicated to a similar purpose. The Americans are very generous, but they are also a practical people and do not tolerate the dispersion of forces. On the other hand, although the Bishop's Conference held at Washington, D. C. September 15, 1926 ratified the CNEWA, the first enthusiasm was cooled in consequence of the unfortunate manner of collecting subscriptions. It is always a good thing to assign to each cause its well determined scope to prevent the ever present danger of conflicts. Various combinations were conceived. Finally, after a mission to the United States in May-June, 1931 of Msgr. Amleto Cicognani, then Assessor of the Sacred Congregation for the Oriental Church (now Apostolic Delegate to the United States), Pius XI decided to reorganize the CNEWA completely. Following upon an exchange of views between the two interested administrations, the Propaganda and the Oriental Congregation, after consultations with the American Episcopate and after various dealings with the Directors of the two associations, a letter from the Secretary of State to the two Cardinals, William Van Rossum for the Propaganda, and Louis Sincero for the Oriental Congregation, under date of August, 1931, established the following:

The CNEWA and the *Propagation of the Faith* should arrive at a common accord both on the collection of funds, and on the allocation of the funds deriving from the *Mission Sunday,* that is from a general collection made on a determined Sunday of the year to permit also those who are not members of the Propagation of the Faith to come to the aid of the Missions and to collaborate in their maintenance. The CNEWA is defined: A permanent association for those aims and spiritual needs of the Churches, Missions, Institutes and persons depending upon the Congregation for the Oriental Church and the Commission for Russia (the latter then autonomous, for the greater part attached to the Oriental Congregation). Consequently, any collection whatsoever made for the Orient or for Russia is prohibited in the United States, including those on the part of the *Catholica Unio.*

Patrick Cardinal Hayes, Archbishop of New York was elected Protector. He was to be assisted by a *Board of Directors* composed of a *Chairman* and six members, among whom was the Protector himself, and this for all civil effects. Just as the Propagation of the Faith has a national director, so has the CNEWA a national secretary with the double office of administration and propagation. The diocesan offices of the Propagation of the Faith are the regular channel of communication for the CNEWA. The allotting of the funds deriving from the *Mission Sunday*

is done on the basis of 40% for the Missions of the United States, and 60% for the Missions called the *Pope's Missions*. His Holiness divides such offerings between the Propaganda, the Oriental Congregation and the Commission for Russia.

In anticipation of the new reorganization, and also in deference to a desire of the Superiors, Fr. Edmund J. Walsh made his resignation in a letter of May 5, 1931, to His Eminence Louis Sincero, Secretary of the Oriental Congregation. Cardinal Hayes took his place, and designated Rev. James B. O'Reilly Ph. D. as the first National Secretary. The present National Secretary is Msgr. Thomas J. Mc Mahon, with offices at 480 Lexington Avenue, New York, N. Y.

Cyrill Korolevskij.

(*To be continued*)

Comments and Documents

An Interesting Question

A special problem exists in East Africa where the Universities Mission to Central Africa has given a concerted Catholic trend to Anglican practice and belief. The equivocal principles upon which the union of the Church of South India was effected (cf. J. Gill, La Chiesa del Sud India, Unitas, It. ed., Vol. III, no. 2; Resumè of the Eighth Lambeth Conference, 1948, and Lambeth 1948 and the Theology of Orders, Unitas, Engl. ed., Vol. I, nos 1 & 2, 1949) are a matter of grave concern for this group. Such a union in East Africa would oblige them to face a critical decision. This article, written for the Beda Review, (Rome, March, 1950) presents the problem clearly as meriting serious deliberation. We reprint it here for the consideratin of Unitas readers. The author, W. H. J. Birch, was ordained for the Anglican ministry in 1932, and was active in East Africa from 1935 until 1949 when he entered the Catholic Church. He is now studying for the Priesthood at the Beda College, Rome.

Father Johnson in his book "Anglicanism in Transition" is of the opinion that, although there is little possibility of the reunion of the Catholic Church and the Anglican Communion as such, some approach might be made through the High Church missionary dioceses of the Church of England. He explicitly mentions the Universities Mission to Central Africa.

This mission, which came into being after an appeal by Dr. Livingstone to the Universities of Oxford and Cambridge, consists of four dioceses in Central Africa, viz. Zanzibar, Nyasaland, Northern Rhodesia and Masasi. Throughout this article I shall refer mainly to the dioceses of Zanzibar and Masasi, but much of what follows would apply also to the other two dioceses.

Dr. Livingstone was himself a Protestant, but the mission has from its beginning followed a "Catholic" course. In its earlier days the mission used the Anglican Book of Common Prayer, but the rubrics of that book were given a Catholic interpretation. Later, when Frank Weston was bishop of Zanzibar, that diocese adopted a liturgy and a system of discipline which was more "Roman" in character. It was Frank Weston who gave a great impetus to the Catholic development of U.M.C.A., but the mind of his clergy was such that the bishop's effort to "Westernise" his diocese met with no serious opposition. It is this system which prevails in the diocese of Zanzibar, and in the diocese of Masasi, separated from Zanzibar after the death of Frank Weston.

Most of us are familiar with the state of things in the High Church parties of the Church of England and we know that there are Anglican

churches in England and elsewhere which are as "advanced" as churches in the U.M.C.A. But such churches are often the result of individual and isolated effort; their clergy are, for the most part, acting contrary to the wishes of the majority of the Anglican Episcopacy. This anarchy does not exist in the U.M.C.A. where all is done with the approval of the diocesan bishop. This does not mean that a priest in the mission can, if he likes, be "extreme" and that the bishop will not object. All priests and churches in the mission are extreme, because the extremes are ordered.

The expression "High Church" does not carry in these days quite the same meaning that it carried, say, forty years ago. Many so-called High Churches are unorthodox in their teaching. I must prevent the U.M.C.A. from being put into that class and that I can do in the following explanation of the position.

Any priest from the U.M.C.A. (certainly from the dioceses of Zanzibar and Masasi), given an overnight transfer to the Catholic priesthood, could on the morrow go to the altar and offer Holy Mass. He could do this without instruction in the rubrics, for the rubrics of the Missal are the rubrics he has been accustomed to follow, and the pattern of the Mass is the same. He could administer the Sacraments of the Church; he could give Benediction of the Most Holy Sacrament; he could take his part in High Mass and in the Ceremonies of Holy Week. He could do all these things without effort and without concious effort because he is accustomed to doing them and because they are done in the mission in the manner laid down by the Sacred Congregations.

A priest of but one year's standing in the mission has already heard thousands of confessions and is consequently well versed in moral theology. Episcopal functions also follow the Roman rubrics.

Liturgically there is little difference between the practice of the Catholic Church and that of the U.M.C.A.

What is the position doctrinally? If we were to take the Catholic Catechism and compare it with the Catechism taught in the U.M.C.A. schools and catechetical classes, we should find the following omissions:

1. The teaching on the infallibility of the Pope.
2. The teaching on Indulgences.
3. The teaching that the Immaculate Conception of Our Lady is de fide.

(But the doctrine of the Immaculate Conception is taught and I personally have never heard any member of the mission oppose it.)

All other Catholic teaching will be found in the Catechism. The blessed Sacrament is reserved in all parish churches and convents and duly honoured.

The faithful are taught that confession of sins must be made to a priest after mortal sin, and at Easter.

The U.M.C.A. is as Catholic as anything to be found in the Church of England, and all who work in the mission enjoy the knowledge that all they do is done with authority.

A serious and valid objection to conversations with the Anglican Communion with a view to ultimate reunion is that there is no representative body with which such conversations could take place. Is the U.M.C.A. a possible starting point? Its doctrinal teaching and its liturgical practice suggest that there is not a great deal of ground to be cleared. But if we are to think of the U.M.C.A. as a medium of approach to the Church of England then it has to be asked whether or not the mission is representative of the Anglican Communion. The question can be answered by quoting one of the mission's own bishops: "I fear that the U.M.C.A. is not the Anglican Church, but only a growth on it". Certainly it can be said without much fear of contradiction that the mission does not meet with the whole-hearted approval of the Anglican hierarchy. On the other hand there has been little interference from the Church at home with the mission's development along Catholic lines. This is due to the Anglican policy of comprehensiveness; also the mission by its remoteness has caused no serious reaction in more Protestant circles which might have been an embarrassment to the Anglican bishops. In my opinion, the situation will change in the future. The "isolation" which, for the most part, favoured the mission's development is now breaking down. Africans who joined the Forces during the war have discovered that the U.M.C.A. is not the only expression of the Anglican religion, and that the Church of England is not at unity in itself. The opening up of the country is bringing many Europeans to East Africa, and the Englishman, if he has any religion at all, will bring with him his Protestant prejudice. An archdeacon of the mission said: "The Africans are accustomed to a full Catholic liturgy and discipline, but many Europeans are now coming into our parishes . . . and for them there must be simpler services". "Simpler services" will almost certainly result in "simpler" teaching, or in other words, the watering down of the Catholic standards for the sake of the European. This will lead to the adoption of a dual system—one expression of religion for the Black and another expression for the White. The African will see that the lack of unity in his own Church is now on his own doorstep. The U.M.C.A. may not only have to stay its development but also to retract from its present Catholic position.

Moreover a scheme for the reunion of the Protestant churches on the lines already adopted in Southern India is not without its advocates in East Africa. The bishops of the U.M.C.A. publicly protested against the Southern India Scheme on the grounds that it undermined Catholic order.

If, therefore, a similar scheme is to be launched in East Africa, it is difficult to avoid the conclusion that there will be a crisis in the U.M.C.A. and many of its members would have to "think again". The U.M.C.A. is not without its desire for reunion, a very important matter in the mission field, but it would be reluctant to join in any anti-papal bloc and would be more likely to sound the possibility of reunion with Rome. I admit that the subsequent action of the "high church" bodies after a doctrinal or moral crisis in the Church of England, is unpredictable. The Anglican Church has a gift for inserting the face-saving clause. It would be rash to assert that if this or that heretical proposal were to be forced on the mission, the members would inevitably "turn to Rome", but it is possible that many of them would. In support of this I give two examples.

Firstly, at a public meeting of the Mission Council a member referring to Southern India, said "If the Church of England for the sake of reunion with non-episcopal bodies, is prepared to sacrifice Anglican principles because of the greater desirability of a united Church, then there can be no logical objection if, because of a similar desire for reunion, Anglicans in other parts are prepared to sacrifice another set of principles and so become united to the greater part of Christendom, which is the Roman Catholic Church".

Secondly. In 1947 a layman in the diocese of Masasi drafted a letter to the bishop. In a carefully worded document he lamented the division of the Church. He expressed the opinion that no help in this important matter would be forthcoming from the Church at home and suggested that the mission itself should take steps. He stated that he believed the centre of unity to be the Papacy. There was the wishful idea that somehow or other the Catholic Church would accept the U.M.C.A. as an Uniat body. This letter was circulated to all European members of the diocese (the matter was to be put before the Africans after some concrete proposals had been decided). The letter was signed by all the European clergy of the diocese, with only four exceptions; it was signed by fifty per cent of the European laity. This means that the majority of the European members of the diocese signed a document which advocated reunion, not with the Protestant Churches, but with the Church of Rome. The letter was received favourably by the bishop; it was passed on to two other bishops of the mission, who also received it favourably. And that, for all practical purposes was the last that was heard of it. It is not clear whether the letter was sidetracked by the bishops of the mission, who, under a guise of enthusiasm, were really indifferent; or that the Catholic authorities killed the proposal at birth.

In view of what I have written it might be asked what prevents the members of the Mission from "coming over" now. The answer is that they

believe in the validity of Anglican Orders and could not therefore submit to Rome, without violation of conscience. We have to remember, when talking with members of the U.M.C.A. that they believe that they are already in the Catholic Church. They believe that Episcopacy is an essential of the Church, not merely a convenient method of government. They believe that they have or are priests, who daily offer the Sacrifice of the Mass. They are well-versed, if not wholly so, in Catholic teaching. Moreover, there is always the hope that the Papal Bull condemning Anglican Orders will be reversed because, they argue, it was not promulgated ex cathedra. Few seem to have heard of the letter which was signed at Rome on November 5th, 1896, and only two months after the Bull "Apostolicae Curae" appeared. This reads: "It was Our intention thereby to deliver a final judgment and to settle absolutely that most grave question about Anglican Orders . . . And this We did with such weight of argument and in such clear and authoritative tones that no prudent or right minded man could possibly doubt what Our judgment was, and so all Catholics were bound to receive it with the utmost respect, as being finally settled and determined without any possible appeal . . ."

This letter was sent to the Archbishop of Paris at that time.

A probable line of approach is suggested in a report drawn up by one of the Lambeth Conference committees, viz., ". . . the question of the validity of Orders is irrelevant where faith is defective". The Committee was thinking of the Anglican relation to the United Church in Southern India, but a more effective boomerang cannot be imagined!

I cannot believe that anything can be gained from conversations with the U.M.C.A. if it is thought that such conversations would open a way to the Anglican Church as a whole. The mission does not represent the Church of England. But if conversations were inaugurated with the purpose of winning over this mission, whose members are "Catholic in everything except that they are not Catholics" the effort would probably not be in vain. Granted that the real difficulty is the question of Holy Orders, nevertheless the time may not be far off when circumstances will compel many to say: "Until now we have stayed out of the Catholic Church because we have been certain of the validity of our Orders, but if, as is apparent, these Orders mean nothing to the Church of England, then there is no longer any point in our fighting for this principle. We will go to the Church to which we really belong."

Until then we must by our prayers, understanding and sympathy try to convince individuals in the U.M.C.A.—and all Anglicans, who are in a similar position—that the Catholic Life which they are earnestly striving to live can only be lived in its fullness in the Catholic Church, at the centre of which is the Papacy.

John Birch.

The "Anglo-Catholic" Situation.

A series of letters to the Editor bearing upon "reunion" and "cooperation" has been running in the Catholic Herald of London. These letters, which reflect a genuine and salutary preoccupation with a return of Anglicans, especially "Anglo Catholics" to the Holy See, have been submitted by Anglicans as well as Catholics. Some of the Catholic writers are former Anglicans. We have selected for reprinting a letter (*Catholic Herald,* Apr. 21, 1950) which gives a general evaluation of the "Anglo-Catholic" position as seen by one who was formerly neither Anglican nor Catholic but a dissident "Orthodox".

Sir,- The Anglo-Catholic problem is doubtless somewhat without my province, nevertheless I can claim in my Dissident Orthodox days to have had considerable contact with Anglican clergy of all schools of thought. Like the English Secretary of the Confraternity of Unity I was labouring and praying for the return of Christendom to obedience to the Apostolic See of Rome.

With all due respect I must say that the Anglican Church was to me an insoluble puzzle. The Anglo-Catholics claimed that the Protestant Evangelicals were decreasing in numbers and influence and the Evangelicals used to tell me that the "Spikes" had shot their bolt. My own impressions as an outside observer led me to conclude that both were indulging in wishful thinking. In the South the Anglo-Catholic movement is undoubtedly strong but in the North, generally speaking, it is the other way round. Proportionately Anglo-Catholicism is much more favoured by the clergy than by the laity and it is regarded by a very large percentage of Anglican laymen as "a fad of the parsons." I have personally seen more than one parish split in twain because a new vicar has introduced certain "Romish practices" such as candles on the "Communion table", "Mass vestments", and so on, against the wishes of the laity. Most unholy shindies took place in some parishes because the vicar took the Eastward position when celebrating Holy Communion. The Church Association—a still very influential organization with the gift of many livings in its possession—exists for the specific purpose of combating Anglo-Catholicism within the Church of England. Local schisms are by no means infrequent and whole parishes of laymen and laywomen have literally walked out of their parish churches and started another place of worship within the confines of their parishes in defiance of vicar and Bishop alike, as a protest against what they believe to be the illegal Catholic practices of the clergy. In these "schismatic chapels or churches" the Book of Common Prayer (1662) is strictly adhered to and people have the type of worship to which they are undoubtedly devoted. One or two small Protestant churches whose doctrine and worship is pure Book of Common Prayer (1662) Anglicanism and with a ministry

of Bishops, presbyters and deacons exist in this country and the U.S.A. as a direct result of these schisms.

The far greatest number of Anglican lay people are central churchmen with no very great liking for either High or Low Church and with a distinct dislike of extreme Anglo-Catholics. In scholarship and learning, my own experience led me to the view that the modern school of thought within the Anglican Communion in England possessed the leading scholars, except for one or two exceptions in the Anglo-Catholic fold.

I am afraid that "The English Secretary of the Confraternity of Unity" is himself looking at the situation through very rose-tinted spectacles. By far the greatest number of Anglicans are in sympathy with the aims and objects or a Conference upon reunion between Anglicans and Free Churchmen which presided over by the Bishop of Derby, Dr. Rawlinson, commenced in 1947, and brought together Anglicans, Baptists, Congregationalists, Methodists, Moravians, Presbyterians and other Free Protestant bodies. In March 1949 this Conference published an interim report showing a large measure of agreement. An interesting paragraph (1 (b) appears on page 11 of this report. It states as follows:- "Is episcopacy a part of the gospel? If not, it is presumed that the same liberty of interpretation of 'the historic episcopate would be allowed as *is at present allowed within the Anglican Communion'.*"

In due time every truly "Catholic minded" and honest non-Roman must, if loyal to his conscience, make humble submission to the See of Peter. One cannot forever live in a land of dreams, even beautiful dreams. There is certainly much beauty of liturgy and great and profound Christian piety within the Church of England; there is of course much truth and also much error; there is a great deal of uncertainty and doctrinally speaking no absolute certainty about anything. Newman, Manning and hundreds of other pioneers in spiritual progress have shown the way and blazed the trail. May one not respectfully suggest that theirs was and is the better way, in fact the only way.

Paulus.

Late (dissident) Orthodox Archpriest

* * * *

IMPORTANCE OF LITURGICAL WORSHIP IN ENGLAND *

Twenty-five years ago Pope Pius XI wrote to the abbot primate of the Benedictines: "Who can play a more important part in working for the restoration of unity than the Western monks? . . . It is a fact that the

---

*) This article first appeared in *Church and People,* January-February, 1950 (published by the Benedictines of Farnborough), under the title *Thoughts for the Church Unity Octave.*

monastic order had its origin in the East; it was established in the West by St. Benedict, whom Eastern Christians themselves venerate with deep devotion as being the patriarch of the monks of the West; it enjoyed marvellous prosperity long before the sad separation, which took place in the XIth century. Moreover this order has most faithfully kept right down to the present day the tradition of the Fathers, zeal for the sacred liturgy and the basic elements of primitive monasticism. All these circumstances bring it about that the sons of St. Benedict are specially suited for the work of reconciling our separated brethren . . .

"Strive both by the spoken word and by the written word to bring about in the West a more intense output of zeal and of interest in the questions which separate us from the Easterns."[1]

These words of the late Pope might be equally well applied to our separated brethren in England, which was converted chiefly by Benedictine monks and which eventually became the home of nearly 400 Benedictine monasteries. Even after their separation from Rome Anglicans may be said to have preserved, scarcely less than Eastern Christians, the noted Benedictine virtues of zeal for the orderly carrying out of the sacred liturgy and devoted study of Holy Scripture and of the writings of the Fathers.

Then again other characteristics of St. Benedict's rule, its "sweet reasonableness," the importance it gives to the community spirit, its insistence on loyal obedience are all things which appeal to the Englishman; so that one is almost induced to think that, if Catholicism in England were more generally Benedictine, there would be more hope for the restoration some day of religious unity in this country.

As it is the monks and nuns in our land, who probably number at the present day almost a thousand, have contributed very considerably to making Catholicism acceptable to their fellow country-men, and it has often been noted how our separated brethren seem willing to approach them. They feel they have common interests with them and are confident that they will be sympathetically understood by them.

But the oblates of St. Benedict may also bear their part in breaking down the barriers, and in many ways they are in a better position to do this than are cloistered monks. After all it is the man in the street who really forms public opinion, and there is a hundred per cent more probability that one layman will air his grievances and his prejudices to another layman rather than to a monk in a monastery. So that oblates should aim at

(1) In England the Congregation of the Primitive Observance has shown itself particularly zealous in carrying out the Pope's wishes by the publication first of special Eastern numbers of *Pax* by Prinknash and now of the *Eastern Churches Quarterly* by Ramsgate.

being themselves serene, large-hearted and without prejudices if they are to break down the prejudices of those with whom they come in contact.

It has often been remarked that those who are keen on liturgy and on monasticism are generally interested in questions of reunion, especially with the Eastern Churches, and oblates are by their very vocation called to be zealous above all things for divine worship, the Church's liturgy, which more than anything else will unite Christendom. For what, after all is the chief fruit of union that we long for? It is not merely an extension of Rome's sphere of influence. Still less is it the pooling of material resources even for combatting a common enemy. It is not the centralization of government and the enforcing of discipline or even the salutary control of doctrine, though of course this is of the utmost importance. No, it is rather that we should *worship* together, that we may unite in what is the Church's first and foremost function, whether on earth or in heaven, namely the singing of the praises of God our Creator *through* the priesthood of Christ her spouse, *in* the grace of the Holy spirit.

Worship is indeed the first consideration of the Orthodox Churches, which in Russia are called *Pravoslav* or "right worshipping," and it is still given the place of honour among Anglican activities. If therefore we would gain the confidence of our separated brethren and their sympathy, we must make every effort to show them that the spirit of worship is not altogether extinct amongst ourselves. As things are at present, one of the greatest hardships, which many converts have to undergo, is that in the majority of our churches they will never again hear the Scriptures read, (except perhaps the Sunday Gospels) or the psalms sung, not even the *Magnificat* or the *Te Deum* or any of the ancient office hymns. If they hear the collects said, they will not be able to follow them. We must try to bring it about that this will not always be so. We must react against the prevailing spirit of the age, a spirit of materialism and of feverish activity, which invades even the sanctuary. It is the lessening of the *sense of worship,* a phenomenon altogether new in the history of the Church and even in the history of humanity, which is the cause of so many of our present ills, including the decadence of all the arts.

It is a mistake to think that love of God and of his praise must needs diminish our love of our neighbour and curtail our philanthropic activities, yet this is a common cry, even amongst fervent Catholics of the present day. On the contrary, the love of God rightly understood means the real love of our neighbour, the love of our neighbour in Him and for Him. And it is the supernatural love of our neighbour which will bring about the reunion of Christendom rather than astute diplomacy, for Christian unity belongs, not to the world of politics, of economics or of psychological research; it is a grace, which can only come from the Holy Spirit, and we

must pray for it. This is a thing which every Christian, be he monk or layman, can and must do every day of his life. *Oremus pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare et custodire dignetur toto orbe terrarum.*

But, in order to love our neighbour, we must first get to know him, and, in order to love our separated brethren, as we should do, we must, as the same Pope Pius XI said on more than one occasion, work up an interest in them and appreciate all the good there is in them and perhaps may not be in ourselves. We must, as the present Pope Pius XII wrote to the Brompton Oratorians last May, "unite with them now as closely as possible in charity, while looking forward to sharing with them one day the fullness of truth," and, if we must show ourselves as differing from them, we must never show ourselves opposed to them—*diversos potius quam adversos*—for they are not enemies but rather "wandering brothers."

Ronald Pilkington.

* * * *

SOME REACTIONS TO THE INSTRUCTION OF THE HOLY OFFICE ON THE "ECUMENICAL MOVEMENT".

The Instruction of the Holy Office on the "Ecumenical Movement", (cf. *Unitas,* Vol. II, no. 1, 1950, pp. 3-5, 51-56) has been commented upon widely. Perhaps the keenest interest has been shown in England where the Anglo-Catholic movement keeps the question of Rome fresh in public thought, and where much attention has been focused upon it by the recent "Times" correspondence on cooperation and reunion. Rumors had preceded the actual publication of the document throughout Europe, and the more active participants in the World Council of Churches were awaiting it anxiously. When it actually appeared, some expressed a measure of disappointment since the exaggerated rumors had allowed them to expect that the Church was going to approve a still more liberal policy.

There were those who had difficulty in seizing the true tenor of it. While the *Instruction* is in fact positive in its direction toward the non-Catholic unity movements, the real import was veiled for some behind the detailed cautions which were meant to establish the norms for Catholics in their doctrinal discussions with representatives of other confessions.

In Germany—something of a unionistic arena in recent years—Catholics pointed out the advantage of having well defined norms for safe procedure in the future. Protestants were deeply grieved by what they interepreted as a harsh blow to the *Una Sancta* movement: the *Instruction* makes it clear that in the eyes of the Catholic Church they could bring no essential contribution to her which she does not already possess.

In America, where there has been no marked effort on the part of Catholic theologians to engage in inter-confessional doctrinal discussions.

the Catholic press for the greater part printed the substance of the *Instruction* with explanations and was silent. Among the American Protestants considerations of the nature of the Church have not generally taken on the proportions of a vital issue that they have assumed elsewhere. Consequently the full significance of the *Instruction* was less evident to them. Comments among them were mainly of a negative sort, criticizing the Catholic position that reunion should be accomplished through a return to Rome. Among European non-Catholics, however, it was evident that considerable progress has been made since Amsterdam in appreciating this position as springing from essential Catholic doctrine and not from an ambitious desire for domination. Leaders in unionistic matters have expressed satisfaction both with the fact that the Church has spoken in favor of a closer following of the "Ecumenical Movement", and with the means established for wise and successful progress through relations with theologians of other confessions. Perhaps the most enthusiastic response was given to the Holy Office's encouragement of cooperation on the social level in the common defense of the Christian heritage and the basic rights of man.

We offer some of the more salient comments:

THE ECUMENICAL REVIEW, (organ of the World Council of Churches) Spring, 1950, No. 3.

". . . . Our own impression is that this carefully-worded statement represents neither a fundamentally new departure, nor a merely administrative measure. We believe that it is essentially an attempt to adapt church policy to the realities of the new ecumenical situation, and that as in all such attempts it has two different aspects: on the one hand, it allows greater latitude, and on the other hand it establishes more rigorous supervision.

". . . . It is, however, an open question whether there will be a considerable increase in groups for interconfessional discussion. For there are not many countries in which the right atmosphere for such conversations exists today.

"Another perhaps unexpected positive aspect is that in all such meetings common prayer (though with certain restrictions) is allowed. In this respect the instructions come nearest to a new departure in the attitude to non-Roman Christians.

". . . . it is an open question whether it would not have been more advantageous for all concerned if the less formal type of meetings could have continued. It will, for example, henceforth be impossible to invite unofficial Roman Catholic observers to ecumenical conferences as has been done in the past. And the question arises as to how the value of personal and non-official contacts in this field can be maintained.

"Two other remarks must be made. The first is that the document speaks of the ecumenical movement as having no other *raison d'être* than

the return to Rome. Now it is the right of the Roman Catholic Church to conceive its ecumenical work in this way. But it is completely misleading to suggest that such is the *raison dêtre* of the Ecumenical Movement."

It would be well to keep in mind that if Catholics were to assist at large "ecumenical" meetings they would be doing so merely in the character of observers. In the hypothesis that Catholics should wish to send observers, the conditions ruled by the Instruction hardly seem to erect any insurmountable obstacles. Neither can we find justification for feelings of discouragement in the matter of personal contacts. Their value is increased, and they are more likely to be abetted through the sanction given by ecclesiastical authorities. Indeed, a difference in conceiving the purpose of the "Ecumenical Movement" is patent: The non-Catholics see in it a search for unity according to the will of Christ. They acknowledge that they do not know the precise mode in which this unity should be realized. The Catholic Church believes she has certain knowledge that unity is to be realized within herself, as the one Church of divine foundation, and thus precises what the will of Christ is in this case. From the Catholic point of view, the more the "Ecumenical Movement" accomplishes its purpose of approaching unity in the will of Christ, the more it will approach the Catholic Church.

La Croix, *Paris, March, 5-6:*

". . . . Although each Catholic bears a certain responsibility in the Church for the reason that he is a living member of it, the problem is eminently one of the Hierarchy. It alone is really competent to establish the means to be used and to represent the Church officially. The Bishops, united with the Pope, have in the first place, and by a special right, the charge of the flock. The unionistic theologian and apostle should carry on their work, order their contacts, and moderate their concepts in conformity with the directives of the Hierarchy."

Archbishop of Canterbury *(Anglican) at SPCK Annual Meeting:*

". . . . It is encouraging that it (the Vatican) should think it timely to give general directions to Roman Catholics, so many of whom are showing great interest in one aspect or another of oecumenical discussions.

". . . . One section of the document is to be warmly welcomed. It appears to regard with favour mixed gatherings, held, not to discuss matters of faith and morals, but to take counsel together concerning joint action in the defense of the fundamental principles of Christianity and the natural law; or to deal with the rebuilding of the social order and similar questions. There seems here to be a relaxing of previous instructions. . . . If recently such co-operation has hung fire it has not been due to any un-

willingness on our side. . . . The Vatican statement, by saying that it is not forbidden to open or close such gatherings with the common recitation of the Lord's Prayer or a Collect, certainly removes a very considerable stumbling-block.

"We have to recognize that even in this field of defending Christian principles co-operation is not without its difficulties; for even while we accept the same moral principles derived from the teaching of our Lord, Christians may differ among themselves when it comes to detailed application. . . .

"It is good to know that such gatherings (at which Catholics and non-Catholics undertake to meet as equals and discuss matters of faith and morals) are not absolutely forbidden. But clearly the Vatican desires to keep a strict control of all such gatherings and to insist that the stress must be always on points of disagreement rather than on points of agreement. The Vatican, therefore, in imposing a strict control upon Roman Catholic participation in oecumenical discussions, had discouraged rather than encouraged those who have been taking part in many places in friendly and informal discussions.

"In the document, when the word 'reunion' is used, it is always put in inverted commas. I am glad of that. Indeed I would suggest, as regards any discussions with Rome, the word 'reunion' should not be used at all: for as this document makes clear, to the Roman Catholic reunion means nothing but submission by non-Roman Catholic Churches to the jurisdiction of the Pope. But since we have no thought of reunion on such terms and mean something quite different, the word is better not used in this context.

"What is most desirable is that theologians of different Church traditions should discuss together, what they believe, the grounds on which they believe it and their general method of approach to doctrinal questions. Of such discussions we of the Church of England certainly approve: and the Vatican, guardedly, approves also. It is perfectly right that the Roman Catholic Church should take care that its representatives in any discussions should faithfully state Roman Catholic doctrine: but equally in any discussions of this sort theologians of the Church of England would make clear from the start the doctrines of the Church of England, and the grounds on which we regard certain doctrines of the Church of Rome as false to a true interpretation of Scripture, theology and history.

"It is necessary that on all sides there should be such quite clear statements, but, even so, nothing could be better than that in charity and quietness theologians of different Churches should give their respective accounts of God's truth as they see it. But this is far removed from any discussion or contemplation of reunion. It will take very many years be-

fore on the side of the Roman Catholic Church and on ours there has been such a degree of reassessment as to the meaning of the kingship of Christ in His Church as to make discussion of reunion possible."

Dr. Fisher looks forward to a "reassessment as to the meaning of the kingship of Christ in His Church". If among the Anglicans the possibility of a misconception on this point among themselves should be recognized, and it would seem that such must exist since opinions among Anglicans vary widely, then the obligation of hastening their progress to a certain and true notion would seem to be imperative.

Catholic Herald, March 17:

". . . . We welcome . . . a certain stiffness in high Anglican comments on the Holy Office decree, as for example in the comment of the Archbishop of Canterbury, who agrees with us in disliking the equivocal word 'reunion', and declares that he cannot welcome 'reunion' on the Catholic Church's terms. This is honest, and should cause us to have greater respect for the Established Church which, if it cannot agree with us, at least insists on maintaining its own position rather than fall further along the compromising path which has so greatly weakened the influence of that Communion.

"On the other hand, many newspaper comments on the decree which profess to see in it a change of front on the Catholic part are very wide of the mark. On the contrary, it is very clear that one purpose at least of the decree is to put an end to certain experiments on the Continent in common doctrinal discussion and even mixed worship which were in danger of compromising the Church.

". . . . we must recognize that the world in its present state has a right to look for as much unity and cooperation *as possible* among its Christian leaders. This has been widely recognized, notably in this country by the late Cardinal Hinsley, and we can all welcome, as indeed both Catholics and non-Catholics have, the Holy Office's recognition of the freedom of cooperation in order to defend 'the fundamental principles of natural law and the Christian religion against the enemies leagued together against God'. . . .

"The fact that the Holy Office has delegated to the diocesan Bishops its powers to approve a closer and more delicate cooperation in the field that lies between doctrine at one end and the level of the natural law at the other indicates, first, its readiness to promote such work where valuable, and, second, its recognition that this value must largely depend on lo-

cal conditions and the character of those engaged, of which the Bishops are the best judges.

"For our part, we hope that the very sound Catholic tradition in our own country (where anything like compromise or any *communication in sacris* are unheard of), coupled with the remarkable progress made in certain sections of the Established Church towards a fuller and sounder doctrine and mode of worship, will be viewed as factors notably favouring that common work and cooperation, where legitimate, which cannot, we believe, do otherwise than help fulfil the Holy Father's prayer for a 'Great Return', to the extreme advantage of the parties engaged and to the whole country."

"Rome and Christendom," *Church Times, (Anglican) March 3:*

". . . . English readers, in their consideration of the instructions, must not be misled by insularity. The decree makes no particular mention of the circumstances of this country, and there is no reason to suppose that England or the Church of England were uppermost in the minds of those who drafted it. Yet there is reason to believe that the present Pope and his advisers have affairs in England particularly at heart; and the desire for closer relations and clearer mutual understanding has made itself conspicuously felt in England during the last six months.

"On the Anglican side such a desire has developed ever since the publication of Pusey's *Eirenicon*. But recently there has been a remarkable increase in the interest and support which has been accorded by the faithful. The observances of the annual January Week of Prayer for Unity, and the attendance at the meetings arranged by the Church Union, yield sufficient evidence of this. Nor has this desire been quenched by rebuffs which it has received through the decisions and utterances of the Westminster authorities.

"Encouragement has been received from the Romanist side in the increasingly friendly attitude of the Roman Religious orders, and the leaders of lay Roman Catholic opinion. It would be a mistake to underestimate the strength and influence of the contrary attitude; but the Vatican instructions certainly afford hope to those who are anxious to promote conference and co-operation between representatives of the two Communions. . . .

"It would be a mistake to suppose that the relaxation of discipline which these instructions represent, can lead to any immediate healing of the Schism between the English Church and the Holy See. But developments which may reasonably be expected as a consequence of the decree should form the first steps in that direction. If conversations on the theological plane can be encouraged, at least each of the parties will learn to

understand the other's languages and to appreciate its point of view. Roman Catholics may hope to benefit from a gradual removal of the suspicion which still (albeit undeservedly) adheres to their Communion in England that it is an alien body, largely dominated by Italian and Irish influence; and may thus be enabled to bring to bear on national life that Christian influence which their numbers warrant.

"Anglicans on the other hand will gain a clearer realization that the Catholic tradition which they cherish can never be an insular faith. The English Church may claim, since the sixteenth-century separation, to have safeguarded a doctrinal and devotional society, which is more in accord with primitive Catholicism than certain manifestations of counter-Reformation thought and piety. Yet English Catholicism may never reach its full flower in separation from the see from which Gregory sent Augustine to bring the light of Christ to these Islands.

"Finally, English Churchmen concerned for reunion, may well take example from the frankness of the decree, and its refusal to whittle down what it considers essential Catholic dogma. There is a tendency to-day for Anglicans who take part in reunion discussions to minimize the Anglican position, or to find verbal formulae which conceal real differences of outlook between themselves and members of other communions. Neither Romanist nor Protestant is led by such an attitude to respect the claims of the Church of England. Those who believe in the historic position of *Ecclesia Anglicana,* Catholic and Reformed must not shrink from stating their position without ambiguity, and defending it without shame or embarrassment."

The author's opinion on the necessity of union with the Holy See if Catholicism is to have its full flower in England flows naturally from the Lambeth decision which would not envisage any scheme of union which "does not include the great Latin Church of the West". We add the observation that discussion with Catholic theologians might be valuable in coming to a more perfect accord with primitive Catholicism in the supremely important essentials of divine faith.

AMERICA, *(New York), March 11:*

". . . . Ever since the Malines 'conversations,' held under the auspices of Cardinal Mercier, a growing need has been felt of clarifying the Church's stand on the propriety of theological discussions between Catholics and non-Catholics. During World War II, religious students belonging to different groups enlivened long hours in prison camps by thoughtful talks on 'reunion'. The 'ecumenical' movement, looking towards greater unity of Protestant and Orthodox churches, culminated in a meeting of 125 representatives at Amsterdam, Holland, in 1948. Many non-Catholics deplored the absence of exponents of Catholic doctrine, welcomed the Cath-

olic 'observers' who were permitted to attend.[1] Postwar Germany has seen a notable development of informal conferences between Lutheran and Catholic leaders . . . The issue of inter-group discussions was brought to a head by the proposals made by the London *Times* last October for greater understanding and collaboration between Catholics and Protestants.

". . . . The united voices of believers should be heard today. For only when these voices are joined in a mightly unison will they succeed in prevailing against the rising clamor of the enemies of God and of the human race. It is fortunate that the Holy Father's recent instruction indicates how this can be accomplished, without such activity being confused with discussions of a purely theological nature, nor being compromised by any weakening of the 'whole and entire body of Catholic doctrine.' "

The writer quotes those lines of the *Instruction* which touch upon cooperation in matters which do not bear directly upon faith or morals. The restrictions of the Instruction do not apply here, but even in these matters there must be no compromise on things which do not accord with Divine Revelation or the Church's teaching on social problems. He then continues, "What does this mean? Simply that Catholic cooperation with non-Catholics on public issues involving justice and charity (e.g., the ending of racial discrimination, liberalizing DP legislation, etc.) is on a different footing from discussions on religious reunion. Cooperation on the defense of natural rights and the establishment of a just social order is not under the same restrictions.

"We can hardly exaggerate the far-reaching implications of such a clearcut pronouncement at the present moment. Terrifically urgent questions of natural religious rights and of the natural moral law are clamoring for declarations of belief and principle on the part of all those who, in the words of Pope Pius XII in his Christmas allocution of 1942, 'are united' with us 'at least by the bond of faith in God.' Three times—in 1939, 1941, and 1942—the Pope issued a solemn invitation to all 'men of good will' to collaborate in speaking out for the fundamental religious and moral aspects of a peaceful world order."

Bishop Berggrav (*Lutheran*), *Aftenposten, Oslo:*

"Astonishment and disappointment were universal when, in the summer of 1948, the Pope suddenly forbade the participation of Roman observers at the World Assembly of Churches at Amsterdam. . . . On our part, we regretted it. But we saw afterwards that Catholics themselves regretted it even more. Since then non-official contacts have been multiplied, and although the forms were not official, the men who participated in them

(1) Apparently the author has been misinformed. No permissions were granted to Catholic observers to attend the Assembly of the World Council of Churches at Amsterdam in 1948.

were very often 'official'. Yet there was no question at all of efforts of unification—unity will not be accomplished for some centuries from now—but of breaking down a wall of ice between the persons and the organs of the two parties. That which came about is something spontaneously Christian. We have been keenly aware, during this last year, of a change in the atmosphere, and certain intimations coming from very high places, had made it possible to understand that something was being prepared. Indeed, this news does not come as a surprise. However, its practical and ecclesiastico-political importance is entirely another question. In my estimation two things are to be concluded from it: 1) the fact that conversation is again permitted with approbation; 2) the possibility in the future of an exchange of thought, and even of an expression, if not common, at least simultaneous and in the same direction, upon certain moral questions of highest importance. . . . Personally, I acclaim this possibility of contacts with joy, granted that it is actually realized, because it is only through personal contacts and reciprocal sincerity that we shall succeed in founding something which could one day attain world-wide dimensions."

Pastor Etienne Meyer, *Fraternité Evangélique, April:*

Pastor Meyer, Ecclesiastical Inspector, and highest dignity of the Lutheran Communion in France, in an article entitled *Rome and Ecumenism,* reminds the readers of his deep sympathy and enthusiasm for "Ecumenism", and then continues:

"Certainly it (the *Instruction*) proves the will of the Church to favor the efforts which have been undertaken in favor of union, but with restrictions which, if they should be definitive, would irremediably compromise the action undertaken. We shall not insist upon considerations of a general sort which recognize the fact of Ecumenism, and the reminder of the Church's legislation, or the counsels of prudence concerning that which the Holy Office calls 'mixed reunions'. We recognize a legitimate attitude in these things, because along such a road, one must know how to walk safely, all in advancing with faith. But it is not possible for us to follow the principles propounded when there is question of what our document calls the 'method to be followed in this work' ".

The author then makes three citations on the method described in the Instruction. He makes a rather sharp criticism and concludes:

"For our part, we think that the Holy Office, through its intervention, has dug a ditch so deep that no human effort will be able to fill it, no matter how filled with Christian charity it might be. But there is God's grace, and we shall continue to work, combat and pray for an ideal which is imposed upon us since the Lord Himself has placed it before us."

We enter into whole-hearted sympathy with Pastor Meyer's sorrow that a breach should exist between the followers of Christ. Yet he will

hasten to agree that Christ is inseparable from Truth. His figurative ditch would merely be widened if the Church should lend herself to a plan for uniting Christians in error. If she must appear intransigent, it is because of her supreme reverence for truth. Actually she throws a bridge across that unhappy ditch—the bridge of a common love of truth.

Bishop Wilheim Staehlin *(Evangelical), Conversations between the Christian Churches, Deutsche Tagespost, Augsburg, Germany, March 14:*

Bishop Staehlin published under the above title an explanation of the *Instruction* designed to interpret the Protestant view-point. He makes a lucid, objective explanation of the text, expresses the opinion that the Evangelicals would have appreciated greater freedom in inter-confessional prayer, augurs a new era of mutual understanding, and then continues:

"The meaning of the decree is that . . . conversations will not merely be tolerated, but actually encouraged . . . We should not wonder if it is stated on the part of the Roman Church that such conferences on union of all Christians should promote union as it is understood by the Roman-Catholic Church. We must not forget that the Roman Catholic Church does not intend the formation of a federation of churches, but rather a return of individuals or communities to the Roman Catholic Church. We know also that non-Catholic participants deny this opinion and consider it a condition for participation that conversion should not be thought of. It is necessary for us to understand before we start that we have different ideas of unity. It is a fact which must be accepted soberly and honestly. It is part of the responsibility with which we undertake these conversations that we should not mask these differences one from another. Understood in this way, the new decree does not create a new law which we can welcome with overweaning hope. . . ."

S. Fruscione, *S.J. Physiognomy of the "Ecumenical Movement", La Civiltà Cattolica,* Rome, May 6, 1950:

". . . . What is then the ecumenical movement? He who thinks that the ecumenical movement is identified with the Church itself is absolutely correct, inasmuch as in its entirety it tends to the triumph of the Kingdom of God in the world, and that it has never failed in this from the day of the first Christian Pentecost, and will never fail as long as there remains a human being to be evangelized. . . .

"The Congress of Amsterdam, to one who examines it in its official acts, gives the impression of a sea strait in which the waters constitute one sole stretch of water, but which is far from tranquil. From the varying tones of coloring on the surface and from the movement of two ships torn loose from the opposite shores and abandoned upon the beach (with

reference to different trends of *Faith and Order* and *Life and Work* movements), one understands that the waves flow in opposite directions like two rivers flowing down inverse slopes. One gathers, indeed, from the documents that the "Ecumenical Council of Churches" is not a council which has sovereign powers for making laws and applying them to the members. On the contrary they are careful to precise that it has absolutely no jurisdiction upon the member "churches" which number about 130 among "Orthodox", Anglican and Protestant. Its competency is to suggest, not to command: its structure, on the type of the inglorious League of Nations, includes permanent committees which assure the continuity of the work, and foresees annual sessions for a restricted committee of some hundred persons and a general assembly every five years. . . .

"What is then the Ecumenical Council of Churches? Perhaps we shall be reproved for being too severe, but it appears to us somewhat under the aspect of an academy of study founded upon the principle of 'great promises and little fulfillment'. . . .

"With all this, we do not fail to recognize the merits and the good effects of the ecumenical movement in the practical sectors of social and international collaboration. Nor should there vanish all hope of a future doctrinal unity, confiding above all in the work of the Holy Ghost Who knows how to work upon the hearts of men and transform them gradually. . . ."

"The Great Return" is not an illusion which rejoices the nights of the Catholics, even though it forms the object of their most ardent supplications. Unfortunately it is to be foreseen that none of the Christian "churches" will officially accept as such the determination to enter en bloc into the Catholic Church: for this reason Catholics will never participate officially in the assemblies devoted to the Ecumenical Council in its present form. Our hope showers down upon single men rather than upon blocs, who with a loyal spirit search truth and logically are unable to stop in the middle of their journey. For our joy, it is sufficient to know that their number becomes legion."

The author explains the accurate explanation of the term "ecumenical movement" in the sense given it by Christian tradition. At the same time he states that the World Council of Churches does not accept the term in the Catholic sense. The difference in concept is clearly acknowledged on both sides. The Ecumenical Review No. 3, 1950, p. 298 states:

"During the discussions of the Executive Committee, attention was drawn to the quite widespread use of the expression 'World Church' to describe the Ecumenical Movement. It was pointed out that this terminology creates very considerable misunderstandings. And a plea was made to abolish this term from the Ecumenical dictionary.

"What are the objections to it? First of all the word conveys the im-

pression that there exists today a single united and integrated Church body. But this is not the case. There would be no need for a World Council of Churches if such a Church existed. For the characteristic of the World Council is precisely that it brings together for conversation and common action Churches which are not yet able to unite. To suggest that there is a 'World Church' is to put the cart before the horse."

Fr. Fruscione makes clear the important fact that the term "ecumenical movement" is accepted differently by Catholics and non-Catholics. The difference lies fundamentally in this: The Catholic Church believes herself already one in faith and destined by Christ to unite within herself the faithful of the whole world. She realizes within herself, today as she did on the day of the Pentecost, the unity for which Christ prayed. Hence, Christian unity, which is only to be accomplished through the divine will of Christ, can never be found elsewhere. The World Council of Churches presupposes that the principle of unity is something yet to be discovered, but it has been established primarily in an effort to discover that principle, and this in accordance with Christ's will. These "Ecumenists" do not pretend to have discovered the concrete mode in which Christ's will for unity is properly realized. At the same time, it should be acknowledged that in the "Ecumenical Movement" non-Catholics now tend to reverse their former direction toward further fractioning, and are now seeking the means of reunion. We may believe that the Holy Ghost has drawn them thus far, and expect that He will not leave His work unfinished.

While disagreement on the precise nature of a universal Church admittedly exists, it is also patent that non-Catholics generally do not have a clear notion of what the Catholic Church is or in what her doctrine consists. It would seem that whether or not some sort of corporate reunion were envisaged,[2] doctrinal conversations with representatives of groups—with the danger of indifferentism removed by the cautions of the Instruction—should be fruitful in promoting a clear understanding. Certainly, we are motivated by Christ's charity when we share the knowledge He has confided to us. If our doctrine enjoys the divine certainty which we believe it to have, how could it fail to assist our separated brothers in their advance along the admittedly steep and stony paths that lead out of confusion toward the discovery of unity in the One, Holy, Catholic and Apostolic Church?

S. B.

---

(2) For corporate reunion in a Catholic sense, see Charles Boyer, *Ecumenism and Conversions*, *Unitas*, Vol. I, no. 2, pp. 4-10.

News

REUNION

Dom Bede Winslow speaks on Reunion at Gathering.

At a meeting presided by the Archbishop of Canterbury, held at Canterbury on March 27, Dom Bede Winslow, O.S.B., of St. Augustine's Abbey, Ramsgate, delivered an address on the Holy Father's call for Christian unity. He stated that "The Holy Office decree means that the Church of Rome is facing the problem of reunion. That is a tremendous thing. It means that the whole machine has to be put in another gear." The Archbishop affirmed that he gladly presided because he was deeply concerned for co-operation and understanding between the Churches. In his opinion all should be vitally concerned in improving relations between the Anglicans and the Catholic Church. Canon Smyth of St. Margaret's, Westminster, representing the Church of England, said that the problem should not be approached in a mind of secular optimism, or from the motive of fundamental utilitarianism. Mr. Flew, representing the Nonconformists, enumerated the beliefs which all Christians hold in common, and questioned whether they could afford to stay apart and not cooperate.

Three Questions on Reunion Proposed by Apostolic Delegate to Great Britain.

Archbishop William Godfrey, Apostolic Delegate to Great Britain, in an address last December proposed three test questions which should be placed before non-Catholics seeking Christian reunion. He was referring to the *Times* correspondence on "Catholicism Today". The three questions are as follows:

"1. Did the Protestant countries in the 16th century cut themselves off from the divinely commissioned society to which—and to no other—Christ Jesus gave His abiding authority and the security of His guidance in faith and morals?

"2. Were not the oldest cathedrals and churches in this realm built primarily for the sake of the Mass, the central act of worship which was repudiated and banished from the worship of the newly established Elizabethan church?

"3. That being so, can it be claimed that a national and established church is one with the Church of our forefathers?"

Priest Preaches in Protestant Church on Cooperation.

Fr. Joseph Scannell, O.M.I., Provincial of the Oblates of Mary Immaculate, speaking with the approbation of his Superiors in a Stewarton

church (United Church of Canada), called upon Canadians to preserve spiritual and moral values in order to impede the advance of materialism. In this sermon, which was broadcast by radio, he observed that while Christians were saddened by their divisions, they enjoy a certain spiritual union in their prayers to a common Father, the eternal God.

General Synod of EKD at Berlin.

At a Synod of the Evangelical Church of Germany (EKD) which took place last April, Bishop Dibelius (Protestant) in speaking of relations with the Catholic Church said, "Numerous occasions for collaboration with the Catholic Church occurred when there was question of defending the point of view of the Church before the authorities of the State or of occupation." He stated that in the theological domain conversations are being carried on. These were initiated some time ago within a study group working under the direction of the Evangelical Bishop of Oldenburg, Dr. Stahlin, and the Catholic Archbishop Jager of Paderborn.

Dr. Niemoller, director of the Bureau of Foreign Affairs of the Evangelical Church, declared that for the first time in history close relations have been established between the Evangelical Church and the "Orthodox" Church, at Berlin and in the western zone. This rapprochement has come about through the presence of dissident Russians as displaced persons.

* * * *

ROME

Inauguration of the "Unitas Foyer".

On April 23 the *"Unitas Foyer"* was inaugurated. The blessing of the newly opened rooms was conferred by Cardinal Pizzardo. Msgr. Giovanni Battista Montini, Vatican substitute Secretary of State, Msgr. Pignedoli, Secretary of the Central Committee for the Holy Year, His Excellency Valerio Valeri, Assessor of the Sacred Congregation for the Oriental Church, and other prelates were present among the distinguished guests. Fr. Charles Boyer, S.J., President of the Unitas Association, gave a short address.

The *Unitas Association* and the *Pax Romana* have each opened an office, and between them a large reception room and study in the Palazzo Salviati, at Piazza della Rovere. This building has been equipped as a hotel for Holy Year pilgrims. *Unitas* has organized the *"Foyer"* for the purpose of assuring a welcome to pilgrims who are not members of the Catholic Church, of whom many are arriving, both Protestants and dissident Orientals. Here they may obtain information or other assistance which will facilitate their visit of the Eternal City. Those visitors who wish to be informed on the Church and its doctrines will be put in contact with competent priests of their proper language. Various lay members of the *Uni-*

tas Association as well as the Friars of the Atonement and the Paulist Fathers will assure the service of the *Foyer*. This activity is motivated by the conviction that a friendly welcome is an invaluable preparation for a clear mutual understanding.

Swedish Pilgrims Unveil Monument to Last Archbishop of Reformation Times.

In early May, a group of Swedish pilgrims, with Bishop Ansgar Nelson presiding, unveiled a memorial tablet in the Church of Sta. Maria dell'Anima in honour of Archbishop Olaus Magnus, the last Swedish Archbishop at the time when Sweden was severed from the Holy See. The plaque was donated by the distinguished Swedish convert, Bo Gorthon of Stockholm. This group of 97 Swedish pilgrims formed a part of a pilgrimage of about 400 Scandinavians who had come with their Bishops from Norway, Sweden, Finland and Denmark. 22 Latvian refugees accompanied them.

Olaus Magnus came to Rome with his brother Johannes, then Archbishop of Sweden at the time of the Protestant Reformation. They took up residence in a Bridgettine hostel for Swedish refugees attached to the House of St. Bridget at the old flower market, now Piazza Farnese. This house has now been restored to the Bridgettine Order by Mother Elizabeth Hesselblad, O.SS.S. At the death of his brother, Olaus was consecrated Archbishop of Upsala, but was unable to occupy his see. From 1549 to 1557 he was the director of the Bridgettine hostel and set up a printing press in that house. Here he printed Bridgettine literature. The histories of the Nordic countries and peoples which he and his brother published are still the most authoritative sources of the period. Olaus died in the Bridgettine hostel in 1557 and was buried in the church of Sta. Maria dell'Anima.

Holy Office Makes a Reply on Protestant Baptisms.

The last 1949 issue of the Acta Apostolicae Sedis published a reply to a question submitted to the Sacred Congregation of the Holy Office by several Ordinaries of the United States. The text reads as follows:

"Whether in judging matrimonial cases, Baptism conferred in the Disciples of Christ, Presbyterian, Congregationalist, Baptist and Methodist sects may be presumed to be invalid, even though the proper matter and form was used, because of the absence of the required intention on the part of the minister to do what the Church does, or what Christ instituted, or whether it should be presumed to be valid except in a particular case where the contrary is proved.

"On Wednesday, December 21, 1949, Their Eminences the Cardinals, charged with guarding matters of faith and morals, having previously ob-

tained the judgment of the Most Reverend Consultors, ordered that the following response be made to the question:

"No to the first part; Yes to the second.

"On the following day, Thursday, the 22nd day of the same month and year, His Holiness Pius XII, Pope by Divine Providence, in the customary audience granted to His Excellency, the Assessor of the Holy Office, approved the resolution of Their Eminences referred to him, confirmed it and ordered it to be published.

"Given at Rome from the offices of the Holy Office on December 28, 1949.

"(signed) Pietro Vigorita, notary of the Supreme Sacred Congregation of the Holy Office."

According to the Church's respect for the Sacrament of Baptism, no matter who the minister might be, Baptism conferred in five specific Protestant sects in the United States should ordinarily be considered valid. The only new information contained in the response is the concrete application of universal practice. The Church has always taught that any honest person could administer the sacrament of Baptism validly. Indeed, a Protestant, a Mohammedan, or even pagan is able to administer this sacrament.

In the case of the first Communion of children previously baptized in a non-Catholic Church and the reception of a baptized adult into the Catholic Church, Baptism is administered only conditionally, thus respecting the possibility that the former Baptism is valid.

It is to be noted that the beliefs of the above noted sects vary widely. Some do not even believe that it is a Sacrament or that it has any sacramental efficacy. Nevertheless, in administering Baptism, these sects at least implicitly intend to accomplish the purpose Christ had in instituting Baptism. Hence they intend doing what the Church does in baptizing. Consequently, members of these sects, perform the Christian rite established by Christ and the Church is not prepared to say that it is invalid if they use the proper matter and form.

When the question of Baptism enters marriage cases, the ruling indicates that the Baptism should be presumed valid until it is proven otherwise in each and every case. It has always been a rule that presumption favors validity of the act. This rule is applied to five specific sects in the present Holy Office reply.

The rule is important in marriage cases involving the Pauline privilege, This privilege can be invoked only in the case of a marriage entered into by two non-baptized persons. If one of these should join the Church and the other would refuse to live peacefully with the converted party because of the latter's conversion, then the marriage may be dissolved and the Christian party has the right to marry again.

INVITATION

Visitors at Rome during the Holy Year who are not members of the Catholic Church will receive a special welcome at the UNITAS FOYER which has been opened especially for their convenience. UNITAS will strive to assist them in any way that will make their visit agreeable and profitable. Should they desire accurate information on the Catholic Church, they will be put in contact with competent persons of their language.

UNITAS FOYER
Palazzo Salviati,
Piazza della Rovere, 83,
Rome.

ITALY

New "Unitas" Group.

A new *"Unitas"* group inaugurated its activities on May 1st. The Archbishop of Vercelli celebrated a Mass on this occasion in the chapel dedicated to St. Peter which has been given over to the activities of this movement.

The group was organized by Fr. Renato Pasini, Discalced Carmelite, who devotes himself entirely to the cause of the return of the separated brothers to the Church. He formed this intention during the war when he was deeply impressed by the sad fact of division and hostility between men who should be united as brothers in the divine charity of Christ.

In this group the emphasis is put upon the spiritual development of divine charity among the members, and prayers for reunion through grace. The members are instructed in such wise as to first live the ideal of the Unitas apostolate. They assume the obligation of a day of prayer and study each week. A Holy Mass is celebrated and three hours of adoration are observed each Thursday in their chapel of St. Peter.

* * * *

CANADA

New Ruthenian Parish.

In January, Archbishop Basil Ladyka and Bishop Andrew Roborecky, assisted by a large representation of the clergy of their rite, consecrated a

parish church in Winnipeg, capital city of Manitoba, Canada. This is the tenth Ruthenian Catholic parish in Winnipeg, which is perhaps the most important Ukrainian center in North America.

(SICO)

Byzantine Rite Expansion.

With the Catholic Church of the Byzantine rite outlawed in all the Soviet-occupied and Soviet-sponsored countries in central and eastern Europe, the progress and vigor of the same Church in North America discredits the charge that its loyalty to Rome streamed from subordination to the old Austro-Hungarian monarchy and later to the Polish Republic. The present flourishing state of the Ukrainian Catholics in Canada disproves the specific allegation made by the Soviets that the bulk of the people chafe "under the yoke of Rome".

Immigration of Catholics of the Byzantine rite from Galicia to the plains of Western Canada began in the 1890's, when vast tracts of prairie land were offered to settlers. The hardy pioneers brought with them their cherished heritage of the Oriental liturgy and their own distinct traditions. They were hampered at first by the lack of priests, since the local Latin ordinaries were adverse to the introduction of a married clergy and the monks of Galicia were unable to supply missionaries. There also existed in Canada a general impression among the Latin clergy, contrary to the explicit directions of the Church itself, that the new immigrants should conform to the Roman rite. From the very beginning dissident priests from the Church of the old Czarist Empire poured into Canada to propagandize and encourage resentment against the Roman rite clergy. Again, the evangelical organizations of the various Protestant groups turned their attention to the immigrants, and by generous outpouring of funds into charitable and educational projects hoped to make converts among them. The combination of all three obstacles led many to wonder if there would not be a wholesale falling away from Catholic Unity on the part of the Ukrainians, or at least a transference to the Roman rite among the greater part of them.

The first church building for Ukrainian Catholics of the Byzantine rite was opened at Winnipeg, Manitoba, in 1900. Dedicated to Saint Nicholas, it had as its first pastor Father Platonides Filas, a Basilian monk, who later became superior of the first Canadian monastery of the Byzantine rite. Winnipeg today is the seat of the titular Archbishop who is head of the Ordinariate of Central Canada for the Ruthenians, the Most Reverend Basil Vladimir Ladyko, O.S.B.M. The second church, Saint Josaphat's, was opened in Edmonton, Alberta, Canada, in 1905. Today Edmonton has three churches, one of which is the cathedral of the Most Reverend Neil Nicholas Savaryn, O.S.B.M., Ordinary for Ruthenians in Western

Canada. A third Ordinariate, for Eastern Canada, has its seat at Toronto, and is headed by the Most Reverend Isadore Borecky. Altogether, according to statistics in *Annuario Pontificio, 1950,* there are 472,783 Catholics of the Byzantine rite included in the three ordinariates for Ruthenians, with 392 churches and 181 priests. The ordinariates were established by the Holy See on March 3, 1948, to replace the original jurisdiction that embraced the whole country and had become too large to be administered by a single bishop. This had been established in 1912, with its seat at Winnipeg.

Previous to the establishment of the special jurisdiction for Byzantine rite Catholics, the Ukrainians had been under the Latin ordinaries. To supply the spiritual needs of the new immigrants, His Excellency Archbishop Langevin of Saint Boniface early in this century enlisted the aid of the Redemptorist Fathers and the Latin secular clergy, who studied the language and traditions of the people, even going to Galicia in some instances to do so, and willingly transferred themselves to the Byzantine rite. Their missionary efforts along with those of the Basilian Fathers, had much to do with the preservation of the Catholic faith and the Oriental rite among the Ukrainian people. One of the original volunteers, the Archimandrite Francis Joseph Jan, recently celebrated the fortieth anniversary of his ordination at Montreal. So deeply imbued was he by the spirit of the people that he was chosen to represent the Ukrainian nationalists at the Peace Conference in Paris in 1918.

Dunstan Donovan, S.A.

* * * *

UNITED STATES

ANNUAL CONFERENCE ON EASTERN RITES AND LITURGIES AT FORDHAM UNIVERSITY.

The twelfth annual conference on Eastern Rites and Liturgies (cf. UNITAS, English edition, Vol. I, no. 2, pp. 56, 57) was held at Fordham University on March 24 and 25.

The Most Rev. James H. Griffiths, auxiliary Bishop of the Military Ordinariate, presided at the opening conference. He explained that the theme for the Conference, "The Many Are One", was inspired by the plea for Christian unity made by Pope Pius XII at the opening of the Holy Year. Referring to recent instructions regarding discussions on reunion issued by the Sacred Congregation of the Holy Office, he said that Catholics cannot "minimize or gloss over the points of doctrine which separate us from our dissident brethren", but rather must seek to "explain and demonstrate the essential truths we hold." He continued, "We are not looking for synthetic brotherhood, but let us be charitable and forbearing

toward the dissident oriental churches behind the Iron Curtain. There is good in those churches, too. The seed of the faith may be among thorns, but there are always plants that are stronger than the bristles."

Rev. Frederick H. Chase, professor of patrology and Oriental science at St. John's Seminary, Brighton, Mass., in an address on the history and present position of the dissident Russian Church, made the observation that "eventually, with greater understanding and sympathy, the way to its reunion with Rome may be found. A great many Roman Catholics and an equally great number of separated Greeks would be very surprised to learn that during half of its 960 years of existence, the Russian Church was in a state of non-separation from Rome. When the Great Schism came in 1054, the Russian Church was not affected. It was only at the time of the Council of Florence in the 15th century that we can say that a break between the Russian Church and Rome had definitely taken place." He explained that the Mongolian invasion had caused Russia to be sealed off from the West. Hence when the Council of Florence was charged with having compromised with the Faith, there was no way in which the Russian Church could learn the truth.

"In the West," he said, "the Russian Church could only see, or thought it could see, that the Faith had been trampled upon. It regarded itself as isolated, yet alone holding the true Faith. In succeeding centuries, it saw in the West only Protestant Germany and Voltairean France, and considered that it now stood as the true representative of Christianity—the Third Rome."

Dr. Chase then commented upon the faith, which in the Mercy of God subsists among the separated Russians. "They have the seven Sacraments, the apostolic succession. The work of the Lord is being done in one way or another, and sooner or later, with understanding, a way will be found to uproot the thorns which have grown up among them." In spite of the role the separated Russian Church has played behind the Iron Curtain in the destruction of the Catholic Oriental Churches in Ruthenia, and Romania, and what it is doing in Czechoslovakia, he affirmed, "we know also that the Church of Russia has itself borne persecution and produced many martyrs. There must be grace there. You do not die for any faith for nothing."

The Rev. Andrew Rogosh, chaplain of Russian Catholics of New York, and assistant secretary of the *Catholic Near East Association* pointed out the many apparent differences between the concepts of the dissident Orientals and the Catholics which often make attempts at reunion difficult. They becloud the real and essential differences which do exist. He said, "Russia still does not know much about the Catholic Church," and, "we must ask our separated Russian brethren to tell their own people the truth.

the whole truth. We have to work on both sides against ignorance. We need people who understand that the mistakes of the past were political mistakes. Above all, we need leaders in both the East and the West who will work actively to dispel misconceptions and misunderstandings—leaders who know how to distinguish between people who have the spirit of Christianity and others who have not."

He was of the opinion that the eirenic approach to unity would be more fruitful than the polemic approach. "We have had too much of polemics. Let us pursue the eirenic way—the way of peace, of enlightenment and understanding."

The Conference closed with a Solemn Mass according to the Armenian Rite in St. Patrick's Cathedral of New York. The Most Rev. Joseph F. Flannelly, auxiliary Bishop of New York presided. He read a letter from Cardinal Tisserant, secretary of the Congregation for the Eastern Churches, with the announcement of the Papal blessing for all those present. The celebrant was the Very Rev. Msgr. Pascal Maljian, pastor of Armenian Catholics of New York, with the Right Rev. Stephen Stepanian pastor of the Armenian Catholics of Philadelphia as deacon, and Rev. Lorenz Kogy, pastor of Armenian Catholics of Boston, as subdeacon. A number of prelates of both Latin and Oriental rite assisted in the sanctuary. About 3,500 faithful were present at this celebration.

* * * *

GERMANY

Displaced Students observe Unity Octave.

The Catholic displaced students of Munich held an observance of the Chair of Unity Octave, in January. These students who have had keen experience of the fruit of divisions between men feel the message of unity in one faith in a special way. Eight nationalities and two Catholic rites were represented among them. One day was assigned to each of the eight nationalities, and students in all the other university cities of west Germany where these nationalities were represented assisted at Masses offered for the special intention. Fellow students of the dissident Ukrainian and Georgian Churches as well as Protestants joined with them and the rest of the Church in this week of prayer for Christian Unity.

* * * *

SWEDEN

Discussions of Religious Freedom in Parliament.

A parliamentary commission has been working for three years on a project for a law tending to grant complete liberty to all religious confessions. They have now decided to postpone a discussion on the project until next year.

On the other hand, the Parliament has been the theater for animated debates on the question of relations between Church and State. In Sweden the Lutherans hold the position of official church, which places citizens of all confessions under the obligation of paying taxes for the service of the Lutheran communion. According to the deputy Tute Nerman who requested separation of Church and State, such a separation would arouse zeal among the Lutheran pastors to react against the propaganda of other sects. The motion was rejected with a vote of 89 negative and 24 affirmative. Some felt the innovation inopportune while others belived that the results of a popular referendum should first be obtained.

Among the 6,842,000 inhabitants, there are only 18,000 Catholics, of whom 6,000 are Swedish and 12,000 foreigners: from Poland, the Baltic states, Germany, Hungary and Italy. Of those some are refugees and others immigrant workers.

For the administration of the Catholic faithful, there are 21 secular priests, of whom 5 are Swedes; 9 German Jesuits, 8 French Dominicans, 2 Redemptorists and 2 Salesians. There is a great need of priests for the success of Catholic life and apostolate in Sweden. If the Catholics are not continually assisted, they risk especially the dangers of mixed marriages, and of falling into indifference and the abandon of their religious practices.

(Fides)

* * * *

FINLAND

Dominicans Return to Finland.

Last autumn the French Dominicans received a request from Rome to prepare for a new field of work in Finland where they should carry on primarily cultural endeavors. Fr. Bonduelle, O.P. arrived at Helsingfors during the autumn to realize the project. He has been followed by Fr. Deltombe, who had spent two years in Sweden learning Swedish, and by Fr. Paillard who came direct from France. Fr. Bonduelle has received a warm welcome from the Catholic clergy and Finnish official circles. In spite of great material difficulties, he has been able to secure an apartment to house the institute at Bulevard 12.

Finland is not a new territory for the Dominicans. Since the dawn of Christianity to the time of the Reformation in Finland, the Dominicans had been working most fruitfully in that country. The first monastery was founded in 1249 in Aabo. For 150 years the Blackfriars were the only monks in Finland. Relations between the Bishop, the Clergy and the Dominican Friars were so intimate that Bishop Bengt (1321-1338) adopted the Dominican rite for the whole See. It is curious to note that Lutheran services in Finland still retain traces of Dominican ceremonies.

The new institute which has been given the name "Studium Catho-

licum", should become a center of studies where western and Nordic culture are described and interpreted from a Catholic point of view. Already the rector of Helsingfors University has manifested his friendly interest by opening the doors of the University to lectures given by the Dominican Fathers. Such lectures have already commenced, treating of philosophical and sociological topics, and have been received with enthusiastic interest in a well filled auditorium.

* * * *

POLAND

An Agreement between Bishops and Government Signed at Warsaw.

An agreement between the Church and the Polish regime was signed on April 14 by three Polish Bishops in the name of the Hierarchy and by the authorities of the regime. Cardinal Sapieha, Archbishop of Poland was at the time at Rome. This agreement should be considered as a *modus vivendi* and not a concordat. It was a settlement made under conditions of extreme urgency. The wording reveals no infringements upon the canonical rights of the Church, yet grievous concessions have been sacrificed by the Church, while the state powers have likewise found themselves obliged to cede on ideological tenets in favor of the fundamental rights of the Church.

The Catholic press has been quiet on this agreement, and the Communist press relatively subdued. The comments appearing in the Communist guided press are directed toward creating the notion of divisions within the Church, according to its policy at the time of the seizure of Church lands and the Polish *Caritas*. The ultimate goal desired is evidently that of a schismatic nationalistic church bent to the purposes of the regime. One instance is the report of a rift between the Cardinal Archbishop and the Hierarchy, which has no more foundation in fact than had a like report in Hungary before the trial of Cardinal Mindzenty.

The Polish Bishops explain their action in a communication to the faithful. We print the text in full:

"On April 14, three Bishops in the name of the whole Polish Episcopate, signed a document which defines certain conditions of the life and activity of the Catholic Church in the reborn Polish State.

"The Catholic Church, united with the life of the People and of the State by ancient bonds of common life, of moral and religious endeavor, and by its historical and cultural merits, will not cease to partake in the destiny of the People. Indeed, it is too closely bound by many institutions of common life. An attempt to effect a separation would be equally harmful to the Church and to public life.

"Keeping in mind this historic fact, as also the immutable principles of the Church in the changing conditions of existence, the Polish Bishops,

from the first moment of the rebirth of our State, have seen the necessity of defining the reciprocal position of the Church and the State. Conversations have been held over a long period of time in an effort to find a solution for the difficulties which arose. In the middle of the past year, the Polish Episcopate named three representatives for the so-called Mixed-Commission which was composed of members of the Government and of the Episcopate, with the scope of examining the whole complex of the common questions.

"The efforts of the Commission, carried on in the midst of a great number of difficulties deriving from the irreconcilable divergencies of view, were not easy. The necessities of present life, nevertheless, brought it about that the most urgent and important questions were ordered.

"If all has not been resolved, this is due to the fact that the declaration is not a concordat, and that many questions are solely in the competence of the Holy See. The questions resolved are contained in the three documents recently signed. These are as follows: 1) the common declarations; 2) the connected protocol; 3) two attached documents.

"What are the resolved questions? The most important question for the Church and for the Polish People was that the State should assure religious education in the schools, religious practice for the youth in the schools, the rights of the Catholic schools which still remain, spiritual assistance in the army, hospitals and prisons. The right has been assured for the Catholic University of Lublin to continue holding its courses. The right of the Church has been recognized to carry on its charitable works, to teach the catechism, and publish reviews and Catholic books. The students in the Seminaries obtain the possibility of continuing their theological studies without hindrance. The religious Orders and Houses obtain the assurance of being able to work freely, and the right to the necessary material means for supporting themselves in a modest way.

"Without any doubt it is important for us that there is a recognition of the Pope as the supreme authority of the Church in questions of faith, morals, and ecclesiastical jurisdiction. Such recognition corresponds to the most profound Catholic sentiments of the People toward the Holy See.

"Calling upon the principles of Christian morals, the Church from her side, reinforces respect of law and authority among the faithful and incites them to labor tenaciously for the reconstruction of the country. Proclaiming the principles of Catholic social morals, she contributes to the strengthening of the spirit of unity and Christian justice for the common good. Thus, the Church in her behavior strengthens among the people respect of human life, of obedience, of order and of discipline.

"The Church unites herself with the whole people in the common concern for the respect of our historical rights throughout the whole fatherland.

"The Polish Bishops, following the most high example of the Holy Father, to have infused among the faithful sentiments of fraternal love and peace, for they are rightfully convinced that all the riches of the earth and the conquests of civilization should serve peace and well-being and not a war of destruction. We direct all our prayers, all our daily Holy Masses to the Sovereign King of Peace, that He might grant us just peace, so necessary to the Polish nation.

"The Polish Episcopate is confident that internal peace, fruit of justice, is the best preparation for the labor of maintaining peace in the world. Gniezno, April 22, 1950. (Signed by all the Bishops)"

The Polish Bishops have striven arduously with the powers of the state, and through many anguished months before signing the agreement. A comparison with Churches in other Soviet dominated nations shows that despite their losses, they are to be congratulated for having defended the faith so well. Nevertheless, it is not to be expected that the Communistic regime will keep its pact, and since the Bishops have engaged themselves to cooperate with the government *in the measure which justice permits,* the State will soon find occasion for fresh aggression. The rest of us are obliged as fellow Christians to aid the Polish faithful with our prayers.

* * * *

INDIA

Mar Ivanios Celebrates Jubilee of 25th Year of Episcopate.

On May 1, Mar Ivanios, Metropolitan of Trivandrum, India, celebrated his 25th year of episcopacy, amidst the festivities of his Syro-Malankarese faithful. The Holy Father sent him an autograph for the occasion recalling the praiseworthy achievements of this Prelate who led a return of many thousands of separated Jacobites back to union with the Holy See.

Mar Ivanios was born September 8, 1882, of a very ancient and distinguished family which was one of the "Community of the converts of St. Thomas". Tradition would have it that his first Christian ancestors were baptized by the Apostle Thomas himself. He was ordained to the Priesthood as a priest of the dissident Jacobites on the Feast of the Assumption, 1909.

His intellectual gifts and his fervent piety soon brought him important appointments. He was immediately made Professor and later Rector of his Seminary. At this time he had already begun to promote the idea of reunion with the Catholic Church. He had discovered the need for reunion with the Holy See through the study of the Jacobite doctrinal writings.

Meanwhile he dedicated himself to the intellectual and religious for-

mation of the youth, and in 1919 founded the Sisters of Betania (Second Order of the Imitation of Christ: O.I.C.) Later, he abandoned teaching and founded the Fathers of Betania (First Order of the Imitation of Christ). He became Superior of the Monastery to which was annexed an orphanage and a medical dispensary.

A few years later, on May 1, 1925, by decision of the Episcopal Synod, he received Episcopal consecration and on February 2, 1929, he was made Metropolitan.

On the occasion of a Synod held in November, 1925 Mar Ivanios proposed that the entire Jacobite Church submit to the Successor of St. Peter, the Chief of the Patriarchs, and thus bring an end to their schism. The Synod authorized him to study the possibility of reunion, and in 1926 he entered into correspondence with the competent authorities.

Mar Ivanios and another distinguished Bishop, Mar Theophilos were ready to submit immediately. The other Bishops, however, feared that the population would not follow them, and that they would lose their churches and their goods. Wherefore, they not only lost interest in following Mar Ivanios, but began to dissuade him from his purpose. Failing in this, they had recourse to threats, and tried to arouse the people against him. Mar Ivanios and Mar Theophilos did not cede to this coercion, but instead made a retreat together at Tiruvalla to prepare themselves for submission to the Sovereign Pontiff.

On September 20, 1930, together with a priest, a deacon and a layman, they made their profession of faith to Bishop Benzinger of Quilon. The validity of Baptism, Ordination and Consecration was examined and declared by the same Bishop of Quilon and of Changanacherry. Mar Ivanios retained the title of Metropolitan of Betania, and Mar Theophilos that of Bishop of Tiruvalla.

With great fortitude Mar Ivanios endured violent opposition and even persecution in which his life was in peril. Soon he began to reap the first fruits of his zeal. It was not long before the Community of Sisters he had founded followed him, and then the Monks. He had the consolation of receiving into the Catholic Church his aged parents and the members of his family. Peoples from the towns where he had formerly preached attached themselves to him in great numbers and the Catholic community began to increase. He was tireless in preaching retreats and encouraging the movement of reunion. Various fervent priests and even some Bishop collaborated with him.

February 13, 1932 he was raised to the Archepiscopal See of Fasi. On April 23 of that year he traveled to Rome to render homage to the Holy Father who conferred the pallium upon him.

Following upon the Apostolic Constitution "Christo Pastorum Prin-

cipi" of June 1932 with which the Syro-Malankarese Ecclesiastical Province comprising the two Sees of Trivandrum and Tiruvalla was erected, Mar Ivanios became Metropolitan of Trivandrum.

Reflecting upon Mar Ivanios' twenty-five years of Episcopacy, we find that he passed the first five years in the preoccupation and the realization of reunion. The remaining twenty were employed in unceasing pioneer work which has made a reality of an organized Archdiocese of Trivandrum.

Where twenty years ago not one Catholic of Malankar rite was to be found, there are today 52,000 faithful, and the number is constantly increasing. 90 priests (of whom 41 were received in the Church as such) administer 246 parishes and missionary stations, and are assisted by 40 catechists. There is one preparatory Seminary with 34 students, and a Minor Seminary with 11 students, while a number of Major Seminarists are being educated for the Priesthood in different Indian Seminaries and at the College of the Propagation of the Faith at Rome.

There are numerous educational institutes in the Archdiocese: 48 primary schools, 68 elementary and high schools, and 2 schools for preparing teachers. A University has been founded at Trivandrum. The Sisters of the Archdiocesan Congregation of the Daughters of Mary have founded a dispensary in a malarial zone of the south and a medical mission in the northern district.

Within the Archdiocese there are three indigenous religious Communities: the Fathers of Betania with 12 Priests, the Sisters of Betania with 25 Professed Sisters and 5 Novices. The latter maintain two high schools for girls, and a boarding house for the female university students. There are also the Daughters of Mary with 5 missionary centers and 48 professed Sisters, 10 Novices and 6 Postulants. These teach catechism and aid in reaching the families through women catechists. They are responsible for the strengthening of the faith among a convert people.

In addition, 10 Malabar Carmelite Tertiaries and 8 Franciscans of Mount Poinsur who serve the faithful of the Archdiocese.

These impressive accomplishments testify to the zealous activity of Mar Ivanios whose name is respected and loved, not only by the Christians, but also by the civil authorities and the non-Christians who admire his dynamic and attractive personality.

(SICO)

* * * *

ALGERIA

Benedictine Apostolate

Two monasteries of Benedictine Nuns now exist in Algeria. In 1938 a Monastery of Benedictine Nuns was founded at Boghari, about 180 kilo-

meters from Algiers, and in 1944 another was founded at Medea about 90 kilometers from Algiers.

Experience has made it clear that the Islamic peoples are more closed than any other to the message of the Church. The Benedictines have found that the monastic apostolate is the more successful form among them. They find in monasticism something akin to their patriarchal systems, and in the monastic communities something familiar to their own religious tradition of living in group elements, and their keen sense of corporate responsibility.

The success of the mission depends upon the degree to which the ideal of Christian life is conciliated with the customs of the Arabs. Hence, the chapels are decorated in Moorish style, and the floors are covered with rugs. The faithful should walk on these barefoot as in the mosques. The signal for prayer is sounded at the same hours as the muezzin calls the Mohammedans to prayer from the Minarets. External signs of devotion, such as genuflections, bowing, etc. are done according to the manner in which they would be done in Islamic prayers.

According to the policy of approaching the Islamic customs, these Benedictines in their refectories sit upon the floor around low Arabic tables. In the chapter room and common rooms one finds mats and cushions. Wine is prohibited, and food is prepared according to the local *cuisine*.

The habit is white, made from stuffs woven in the cloister, while a sort of veil, or Haik adopted from the Arab women is substituted for the cowl. Religious ceremonies, where not strictly liturgical, are celebrated according to Arabic customs.

The divisions of the day are made strictly according to the canonical hours, and work is alternated with prayer. The indigenous Nuns are encouraged to ask questions on those things which impress them. They are principally interested in the Sacred Scripture, and are astonished to find that the Bible speaks of persons mentioned in the Koran, such as Adam, Noah, Abraham, Isaac, Jacob, David, and above all, Jesus and Mary.

A larger monastery is projected for the center of Medea which awaits sufficient funds. It will house a monastic school which will give more profound teaching on Catholic doctrine, history of the Order and of the Liturgy. Study of the Arabic language, and of Arabic history and religion will also be developed. The Benedictines who are consecrated to a return of Christianity to northern Africa, while most grateful for these communities of Nuns, put great hope in the future establishment of Monasteries of indigenous Monks.

(cf. Oss. Rom., Apr. 3-4, 1950)

JAPAN

11,000 Converts in 1949.

According to Fr. Patrick O'Connor, NCWC correspondent in the Far East, 11,000 Japanese were received into the Church during the year 1949. The number under instruction in June, 1949 was 19,693 compared with 2,752 in 1941. There are still only 130,000 Catholics in the population of 82,000,000, but the Catholics enjoy prestige far beyond the proportion of their numbers.

* * * *

TURKEY

Unitas Group of Istambul celebrates 12th Centenary of St. John Damascene.

The *Unitas* group of Istambul, on the occasion of the feast of St. John Damascene, organized a commemorative celebration in honor of the twelfth centenary of the death of that great saint and Doctor of the Oriental Church. This group, dedicated to prayer and study for the promotion of Christian reunion, under the direction of Fr. Domenic Caloyeras, O.P., is affiliated with the *Unitas Association* of Rome.

His Excellency Andrea Cassulo, Apostolic Delegate, celebrated a Pontifical Mass. Bishop Paul Kiredjan, Ordinary of the Armenian Catholics, the Apostolic Exarch of the Byzantine rite Diogenes Varuhas, and all the Religious Superiors of the city assisted. Fr. Caloyeras delivered a sermon in which he emphasized the duty of all Christians to revert to the faith, doctrine and life of their Fathers and Doctors, and thus return to unity.

* * * *

ERITREA

A Monastery of Cistercians.

The Cistertian monks of Casamari of Alexandrine-Ethiopian rite, have founded a monastery dedicated to the Assumption in "De Cristoforis Village" near the city of Asmara. The Community numbers ten monks, of whom 2 are Italians and 8 indigenous Eritreans. These Cistertians first came to Eritrea in 1940, and to "De Cristoforis Village" in 1947. After having overcome numberless difficulties and hindrances they may now consider themselves firmly established.

An "Apostolic College" is housed in two small buildings near the Church where twenty postulants are now being prepared for the religious life. More are expected in the next scholastic year. Two other buildings are used as schools for about 150 pupils.

The Monks maintain the monastic liturgical offices. They do manual work and carry on missionary duties, assisting in the spiritual administration of five towns. They have developed Catholic Action widely among the people, and have conducted spiritual exercises for the clergy. They also publish a monthly bulletin entitled *Berhan,* (Light) which is read by dissidents as well as Catholics.

(SICO)

* * * *

SOUTH AFRICA

Cooperation between Catholics and Protestants.

Since the passing of a new law forbidding ecclesiastics to bless any mixed marriage (between whites and colored), a Catholic priest, Fr. Thomas L. Gill, officiated at the marriage of a white man and a "slightly colored" woman. He was accused of violating the law and condemned to the payment of a $50 fine. When he decided to appeal to a superior court, his action was supported by Protestant as well as Catholic leaders.

One Anglican pastor of Natal returned his license as officer of civil state in sign of protest against the law. Others, it is reported, will follow his example. The Anglican Bishop of Natal has publicly stigmatized the law as "stupid and absolutely inapplicable", while the president of the African Methodist Church declared that it was "un-Christian".

(EPS)

Book Review

Columba Cary-Elwes, O.S.B., *Law, Liberty and Love; A Study in Christian Obedience, Foundation of European Civilization,* with Preface by Professor Arnold J. Toynbee; Hodder & Stoughton, London, 1950. 10/6.

Like the beams of Shakespeare's little candle, like a good deed in naughty world, Dom Columba Cary-Elwes' recent book entitled *Law, Liberty and Love,* shines serenely amidst the mass of contemporary publications on the world's ills and their cure. Its intrinsic value is out of all proportion to its 256 simply written pages. It is not what one usually calls history—this "study of an idea which has moulded a civilization". It is, however, a historical work in that it is an account of those ideas which inspired the men who fashioned history since the time when Christ gave us revealed truth to guide the confused race of men to their proper destination.

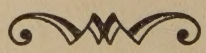
This book is written by a Benedictine. To say that it is a Benedictine work, and thus neatly relegate it to a category, would be to set unfair limits about it. The Benedictine way of life trains the intellect to lift itself to its full stature. The Master of western monasticism laid down rules by which the spirit may grow and live according to its fullness—like a tree growing on a plain, and not on the shady side of a cliff. The monastic walls assure a certain spiritual freedom. They defend the monks from the pressure of our abnormal society which bends the mind to one side, curves it in another, or bows it earthward. If this is granted, then one may read the book in question merely to find what it holds of truth and wisdom, allow it to stand on its merits, and see wherein it is a light shining equally upon the problems of all men.

Perhaps this chronicle which records the feats of spiritual giants rather than of kings and emperors, and triumphs in the sphere of thought rather than on the sea or the battle-field is too unusual and too rarified to be generally recognized as having a most urgently practical bearing upon contemporary problems. It has that simplicity which a child could understand. Among the learned, it may be intelligible chiefly to those who have undergone a special spiritual discipline. Experience will show whether "only the good can see it". It presupposes that the leaders of spirituality who retreated to the desert played a vital part in the life of society. It grants unhesitatingly and without apology that the whole of human society in all its earthly doings is properly orientated upon a life beyond the earth in which it moves. It supposes that as a consequence a community of men of necessity perverts itself and becomes grotesque when it wavers from such a direction.

Beyond all doubt this book is timely. Pope Pius XII in his Christmas message calls the world back to the design of God. The design of God constitutes a major intention for the World Council of Churches. In bold, sure lines, with the precision of an architect, with the skill and care of a physi-

cian, Dom Columba outlines God's plan for human society as laid down in the Gospel, and as elaborated in Christian civilization. The key principle is the inseparable unity of Law, Liberty and Love.

The theme touches the basic problem of reunion of separated Christians with the one divinely established Church. Law, with its implied obedience to due authority; Liberty, and the futility of seeking it outside the channels preordained by the Creator; Love, divine charity, the law of laws in the Christian dispensation—these elements lie at the heart of the unionistic problem. We easily recognize the dissolution of the vital triad in the movements toward schism and heresy, while we find the saints heroically defending its integrity. The author points out that the cooling of love for the Pope had weakened the will to obey his authority in England. Thus, from an objective and universal "God's eye view", the little St. Therese of Lisieux who loved magnificently in obedience becomes a figure of great historical consequence. She teaches the way of love and opens the road of a *willing* return to the Vicar of Christ through the spirit of *loving obedience.*

The author deals explicitly with reunion. The Church speaks with the voice of God, and therefore should be obeyed. Yet he acknowledges with a historian's objectivity that examples of depravity exist among the members, in spite of the fact that it is of the Church's nature to produce holiness, and never ceases doing so. Yet the wicked examples deter some just men from recognizing God's voice in the Catholic Church. He deals especially with Anglican difficulties, with which he is more familiar, and responds to the more prevalent objections. With Newman he points out that the *raison d'être* of the old quarrels exist no longer, and rancour has lost its vim. It is time to reconsider the claims of the supernational Church which lives with one mind and heart, which is one body—the Mystical Body of Christ. He follows the positive approach to our separated brethren which has become more pronounced in our generation. While defending uncompromisingly the divine claims of the Church, he acknowledges gratefully the virtues which exist among the dissident confessions. He prefers the way of charity which should build upon and increase the common bonds until complete reunion is reestablished with the one Church which Christ founded, *The Way,* which, as the present "Ecumenical Movement" testifies, many now avidly seek.

S. B.